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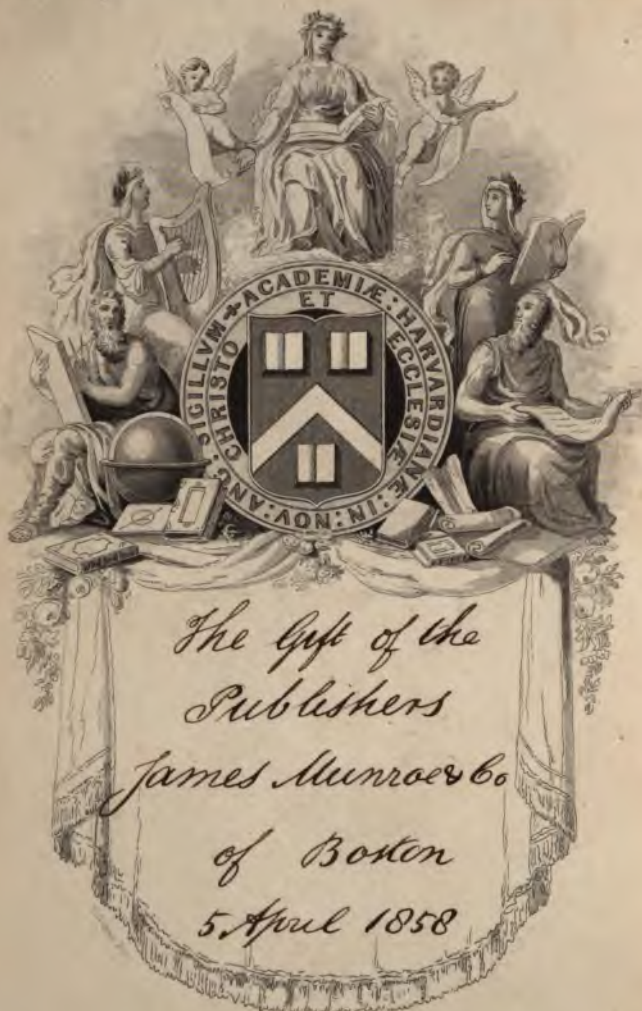
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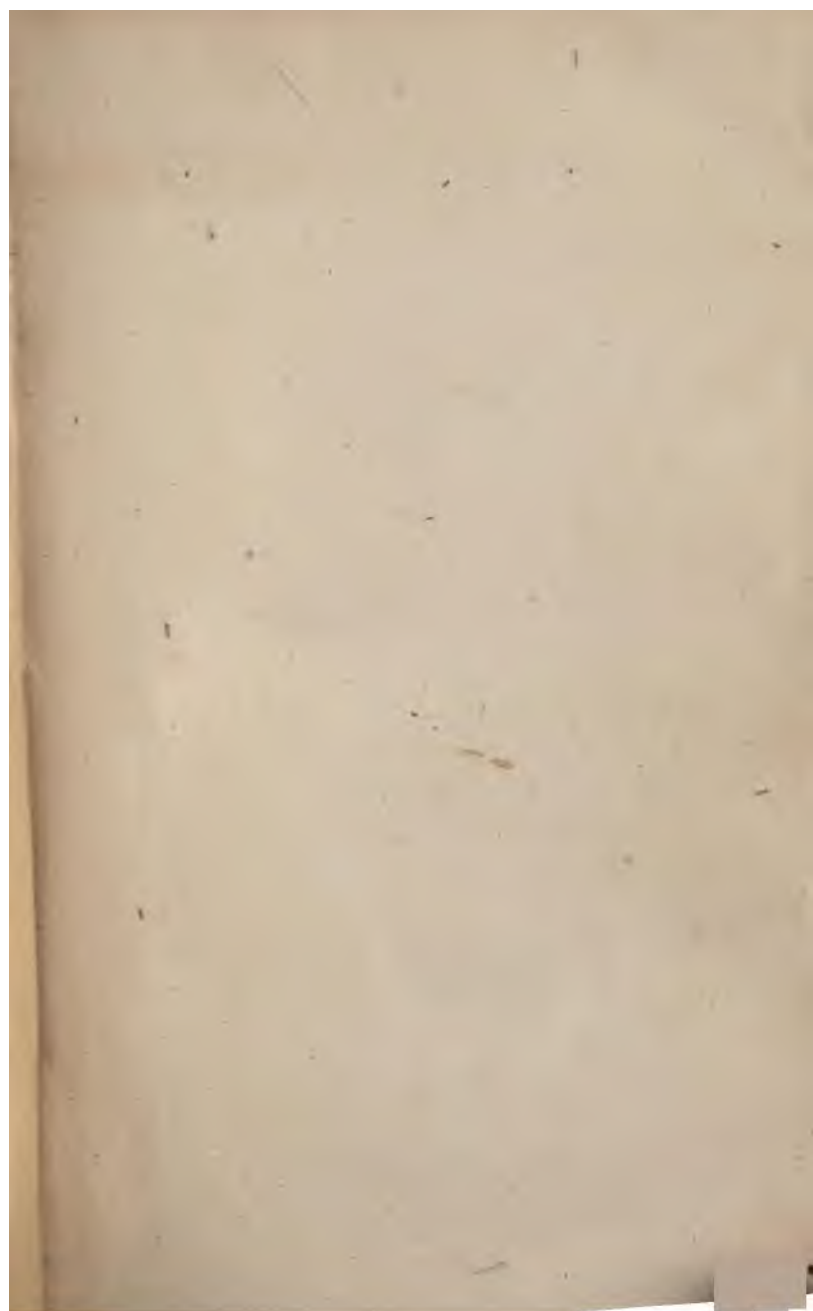
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SEPTEM CONTRA THEBAS,

A

TRAGEDY OF ÆSCHYLUS.

EDITED,

WITH ENGLISH NOTES, FOR THE USE OF COLLEGES,

BY

AUGUSTUS SACHTLEBEN,

PRINCIPAL OF A CLASSICAL SCHOOL IN CHARLESTON, S. C.

ὄξει' Ἑρινύς
ἔπεφνε * σὺν ἀλλαλοφονίᾳ γένος ἀρήϊον.

PINDAR.

BOSTON AND CAMBRIDGE:
JAMES MUNROE AND COMPANY.

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TO

C. C. FELTON,

PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY,

THIS VOLUME

IS MOST RESPECTFULLY INSCRIBED,

BY

THE EDITOR.

. P R E F A C E .

Among the mythological legends of ancient Greece, which furnished material to the Attic dramatists for their poetical compositions, there was none of a more truly tragical character than that of the house of Labdakus, because none exhibited on a grander scale the vicissitude of human affairs, as the result of that conflict between individual freedom and a higher necessity, which constitutes the chief element of all tragedy among the ancients. Hence it is that the misfortunes of Laius and his descendants formed one of the favorite subjects for representation on the Athenian stage. All the great dramatists of whom we have any account handled the subject with more or less success, and some of the finest specimens of dramatic poetry which have come down to our times treat of the fate of the royal house of Thebes.

Whilst we possess, in the *Antigone* and the *Œdipus Rex* and *Coloneus*, three entire tragedies of Sophocles on the history of the Labdakidæ, there remain to us, with the exception of the "*Seven against Thebes*," only the names and

a few insignificant fragments of the various dramas which Æschylus composed on the same subject; viz. the *Laius*, *Œdipus*, *Sphinx*, and the *Eleusinians*. From the early date of the first performance of the “Septem” (B. C. 471), we may safely conclude that it formed part of a trilogy or tetralogy; for, as it is well known that Sophocles was the first poet who departed from the custom of composing his dramas in trilogies, but did not exhibit his first play, the *Triptolemus*, until the year B. C. 468, Æschylus cannot have written detached plays previous to that period. Until lately, there was generally assigned to the “Septem” the second place in the tetralogy which our author wrote on materials drawn from the *Cyclic Thebaid*, the *Eleusinians* forming the concluding play; but according to an ancient *διδασκαλία*, or theatre-roll, which has been recently discovered, the “Septem” formed the third part of this tetralogy, the *Laius* and *Œdipus* being the first two, and the *Sphinx* the satiric drama. There are, however, serious objections to both these arrangements. If, according to Plutarch (in *Thes.* cap. 29), the *Eleusinians* represented the burial, through the mediation of Theseus, of the Argive chiefs who had fallen before Thebes,—the correctness of which statement the name of the play seems to corroborate,—its subject was altogether foreign to the misfortunes of the house of *Œdipus*, and had little or no connection with the “Septem”; and if it contained an account of the fate of Antigone, for which the conclusion of the “Septem” evidently prepares the mind of the spectator, *together with* the burial of the Argive chiefs, its subject was far too extensive to be

comprehended in one play. On the other hand, it is equally difficult to believe the statement of the Didaskalia to be correct, because it assigns to the "Septem" the concluding part of the trilogy. A poet like Æschylus, however crude and irregular his plots may occasionally have been, could never have committed so egregious an error as to leave his audience entirely in the dark about the fate of Antigone, after having excited their deepest sympathy in behalf of the heroic maiden by stating her determined opposition to the decree of the Theban senate, and the awful doom which awaited her in case she should persist in her resolve of burying her outlawed brother. Nothing prevented him from concluding his drama with the funeral song over the slain bodies of the two brothers, and it is paying poor homage to the genius of Æschylus to believe him capable of having added to one of his sublimest conceptions an appendage, the utter uselessness and impropriety of which must be perceived by the most superficial observer. Æschylus himself is said to have been prouder of the "Seven against Thebes" than of any other of his works, and Aristophanes, a very acute critic, indorses the author's high opinion of his play, at least indirectly, by introducing him, in the *Frogs* (v. 1085), as priding himself on his work, without ridiculing him on account of these boasts; and could both have been insensible to a blunder which almost every school-boy in Athens might have pointed out to them? We are, therefore, compelled, in the face of the statement of the Didaskalia, (the genuineness of which is probably far from being firmly established,) to

believe that the "Septem" formed the second part of a trilogy, whatever the concluding play may have been.

Of the merits of the "Seven against Thebes" as a work of art, it is scarcely necessary to say any thing. The gorgeousness of the description of the warlike host encamped before the gates of Thebes, and of the preparations for defence within the walls of the Kadmea; the regal dignity and calm composure of young Eteocles, which no danger, however imminent, can disturb, and which, if compared with the passionate impetuosity of Polyneikes, forces the conviction irresistibly on our minds that the older brother alone was *fit* to rule, however defective his *right* to the throne may have been; the gentle timidity of the Chorus of Theban ladies, which so happily relieves the manly sternness of the Kadmean warriors; the skilful contrast between the wild ferocity and daring impiety of the Argive chiefs, and the wise and manly caution of their Theban opponents, which assures us beforehand that the issue of the impending contest will be in favor of the besieged city, — are all so exquisitely beautiful, as to make the "Septem contra Thebas" one of the noblest remains of the literature of Greece. It breathes in almost every line those lofty sentiments of valor and patriotism which sustained our poet on the battle-field of Marathon, and which, with the progress of the glorious struggle of Hellas against the Persian invader, grew more and more intense in his breast, approving the remark of Gorgias the Sophist *

* Cfr. Plutarch. Symp. vii. 9.

to be not more elegant than true, — that Mars himself inspired *Æschylus* when he wrote the play.

In preparing the notes which accompany the present edition of the “*Septem*,” I have been guided by the conviction, that nothing is more injurious to the cause of classical learning than that system of indiscriminate annotation and translation which leaves no room for the student’s own exertions. Whilst I have therefore endeavored to explain every grammatical difficulty that presented itself, I have abstained from giving the translation of any passage which the student may, with a reasonable effort on his own part, understand without that aid. Whenever a suitable parallel passage, especially in the dramatists, occurred to me, I have quoted it, believing that an habitual careful comparison of similar passages in different authors is one of the easiest, and at the same time most interesting, roads to the attainment of a thorough knowledge of the classics. The text of this edition is that of W. Dindorf, as printed in the “*Poetæ Scenici Græci*,” published at Oxford in 1846. For obvious reasons I have left it unaltered, although in the notes I have occasionally given preference to the readings of other editors. The editions of *Æschylus* which I have used in preparing the commentary are : —

1. That of Thomas Stanley and Samuel Butler, in eight volumes. Cambridge, 1816.
2. That of Augustus Wellauer, published in 1823 at Leipzig, in four volumes.

3. *Æschyli Septem contra Thebas, emendavit, etc. Car.* Jacob. Blomfield. Lond. 1847. Edit. VI*.

4. The "Annotationes ad *Æschyli Tragœdias*" of W. Dindorf, issued from the Oxford press in 1841, in two volumes.

The grammars to which frequent reference has been made in the notes, are those of Matthiæ (translated by E. V. Blomfield, 5th edition, London, 1837), and Jelf's translation of Raphael Kühner's large Greek Grammar, 2d edition, Oxford, 1851.

ΑΙΣΧΥΛΟΥ

ΕΠΤΑ ΕΠΙΘΗΒΑΣ.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.

ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ.

ΙΣΜΗΝΗ.

ΑΝΤΙΓΟΝΗ.

ΚΗΡΥΞ.

Τ Π Ο Θ Ε Σ Ι Σ .

Ὁ Λαῖος τοῦ Λαβδάκου υἱὸς ὢν ἐβασίλευεν ἐν Θήβαις, γυναῖκα κεκτημένος Ἰοκάστην, τὴν θυγατέρα τοῦ Μενοικέως· ἥ συνελθεῖν καὶ τέκνα ποιῆσαι οὐκ ἐτόλμα, τὰς τοῦ Πέλοπος δεδιὼς ἀράς. Φασὶ γὰρ ὅτι τὸν τοῦ Πέλοπος υἱὸν Χρῦσιππον, ὃς ἦν αὐτῷ ἐξ ἄλλης γυναικὸς, καὶ οὐκ ἐκ τῆς θυγατρὸς τοῦ Οἰνομάου Ἰπποδαμείας, ὁ Λαῖος ἤρπασεν, ἐρασθεὶς αὐτοῦ, καὶ αὐτῷ συνεγένετο, καὶ πρῶτος ἐν ἀνθρώποις τὴν ἀρρενοφθορίαν ὑπέδειξε, καθὼςπερ δὴ καὶ ὁ Ζεὺς ἐν θεοῖς, τὸν Γανυμήδην ἀρπάσας. Ὅπερ ὁ Πέλοψ μαθὼν τὸν Λαῖον κατηράσατο ἐξ οἰκείας φονευθῆναι γονῆς. Ἐπεὶ γοῦν ὁ Λαῖος δι' ὃν εἴρηται τρόπον ἄπαις ἤδη παρήκμαζεν, εἰς τὸ τοῦ Ἀπόλλωνος μαντεῖον παρεγένετο ἐρωτήσων εἰ δέοι τεκνώσασθαι. Ἐξήνεγκε δὲ αὐτῷ τὸ χρηστήριον

Μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βίᾳ.

Λαβὼν δὲ τὸν χρησμὸν καὶ ἀπελθὼν ἐφύλαττε μὴ συνενῶσθαι τῇ ἰδίᾳ γυναικί. Ἐν μὲν δὲ τῶν ἡμερῶν τῷ οἴῳ βαρυνθεὶς συνῆλθε τῇ γυναικὶ αὐτοῦ, ἀφ' ἧς ἔσχε τὸν Οἰδίποδα. Φοβηθεὶς δὲ τὸν χρησμὸν εἰπόντα

Εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς,

καθὼς καὶ Πέλοψ κατηράσατο, ἥνικα ὁ Οἰδίπους ἐγεννήθη, διατηρήσας τοὺς πόδας αὐτοῦ καὶ χρυσέους κρίκους διαπερονησάμενος, ἐν Κιθαιρῶνι τοῦτον ἐξέθετο. Εὐρόντες δὲ τινες αὐτὸν ποιμένες καὶ ἀναλαβόντες ἀνήνεγκαν τῷ τότε βασιλεῖ Κορίνθου Πολύβῳ· ὃς

λαβὼν αὐτὸν ἐπιμελείας ἡξίωσε καὶ εἰς ἀνδρῶν ἡλικίαν ἤγαγεν, ἔπειτα δὲ Οἰδίπους παρὰ τινος ὑβρισθεὶς καὶ ὀνειδισθεὶς ὥς νόθος ἐστὶ καὶ οὐ γνήσιος τοῦ Παλύβου, ἀπῆλθεν ἐρωτήσεων εἰς τὴν Πυθίαν, ἥγουν εἰς τὸ τοῦ Ἀπόλλωνος μαντεῖον, τίς τε εἴη καὶ τίνος υἱός. Εἶπε δὲ αὐτῷ τὸ μαντεῖον ὅτι πρόκειται σοι φονεῦσαι τὸν πατέρα σου καὶ μητρί σου συνευνασθῆναι. Ἀκούσας δὲ τοῦ χρησμοῦ κατέλειπεν ἀπελθεῖν εἰς Κόρινθον πρὸς τὸν Πόλυβον διὰ τὰ εἰρημένα, ὥς δοκῶν τὸν Πόλυβον λέγειν τὸ χρηστήριον πατέρα καὶ τὴν αὐτοῦ γυναῖκα μητέρα· καὶ ἀπῆλθε τὴν ἐς Θήβας ὁδόν. Διεπορεύετο δὲ τὴν ὁδὸν ἐκείνην καὶ ὁ Λαῖος, ὁ τούτου πατήρ, ἀπερχόμενος καὶ οὗτος εἰς τὸ μαντεῖον ἐρωτήσεων περὶ τοῦ παρ' αὐτοῦ ἐκτεθέντος παιδός, ἥγουν τοῦ Οἰδίποδος, τί γέγονε. Ἐπεὶ δὲ συνήντησαν ἄμφω, οἱ τοῦ Λαίου δορυφόροι πρὸς τὸν Οἰδίποδα εἶπον· παραχώρησον ὧ ξένη τῷ βασιλεῖ τῆς ὁδοῦ. Ὁ δ' οὐκ ἐπέισθη· πληγείς δὲ παρὰ τοῦ Λαίου, ἐμάνη ἐπὶ τούτῳ καὶ ἀπέκτεινεν αὐτὸν καὶ πάντας τοὺς μετ' αὐτοῦ· ἕνα δὲ μόνον ἀφήκεν, δς στραφεῖς οἶκοι ἀπήγγειλε πάντα. Ἐλθὼν δὲ εἰς Θήβας ὁ Οἰδίπους ὕστερον εὑρε κακὸν αὐτοῖς ἐπικείμενον μέγα, τὴν Σφίγγα· ἥτις αἰνίγματα ἔλεγε καὶ τὸν μὴ ἰσχύοντα λύσαι αὐτὰ κατήσθιε· Προέκειτο δὲ τότε παρὰ τῶν Θηβαίων τῷ εὐρόντι τὸ αἶνιγμα τῆς Σφίγγος βραβεῖον ἢ τοῦ Λαίου γυνὴ Ἰοκάστη, δοθησομένη αὐτῷ εἰς γάμον. Εἰπούσης οὖν τῆς Σφίγγος τὸ αἶνιγμα τὸ, τετράπους δίπους τε καὶ πάλιν τρίπους, ὃ σημαίνει τὸν ἄνθρωπον, ἐφεῦρε τούτο ὁ Οἰδίπους· ἡ δὲ Σφίγξ μανεῖσα ἀνεῖλεν αὐτήν. Συνελθὼν οὖν ὁ Οἰδίπους τῇ ἰδίᾳ μητρί παῖδας ἐποίησε τέσσαρας, τὸν Πολυνείκην καὶ τὸν Ἑτεοκλῆν, τὴν Ἀντιγόνην καὶ τὴν Ἰσμήνην. Ὑστερον δὲ μαθὼν τὸ ἀνόμημα ὃ ἔδρασεν ἐτύφλωσεν ἑαυτὸν, τοῖς δὲ εἰρημένοις υἱοῖς αὐτοῦ τὴν βασιλείαν κατέλειπεν. Ἐπεὶ δὲ οὗτοι τούτον ὄντα τυφλὸν ἐν οἰκίσκῳ καθεῖρξαν, κατηράσατο αὐτοὺς ὥστε διὰ ξίφους καὶ πολέμου τὴν βασιλείαν διαμερίσασθαι. Οὐ ἔνεκα καὶ φοβούμενοι τὸ ὁμοῦ μὲν εἶναι ἐν ταῖς Θήβαις καὶ βασιλεύειν κατέλειψαν· συμπεφωνήκασι δὲ ἵνα τοῦ ἐνὸς ἐξερχομένου τῆς πόλεως καὶ ἀποδημοῦντος ἐπὶ χρόνον ἕνα ὁ ἕτερος βασιλεύῃ, καὶ πάλιν τοῦ ἀποδημοῦντος εἰσερχομένου ὑποχωροῇ ὁ ἕτερος, ὥς ἂν ἐκ τούτου φύγωσι τὴν ἀράν. Ὁ γοῦν Πολυνείκης πρῶτος ὢν ἐκρά-

τησεν ἐν χρόνῳ ἐνὶ τῆς βασιλείας, εἰτα ἐξῆλθε τῷ Ἑτεοκλεῖ παραχωρήσας αὐτῆς. Τοῦ χρόνου δὲ συμπληρωθέντος ἐπὶ τὸ βασιλεύειν ὁ Πολυνείκης καὶ αὖθις εἰς τὰς Θήβας παρεγένετο κατὰ τὸ συμπεφωνημένον· μὴ παραδεχθεῖς δὲ ὑπὸ Ἑτεοκλέους εἰς τὸν τοῦ Ἄργους βασιλείᾳ Ἀδραστον ἀπῆλθε, καὶ τούτου γαμβρὸς ἐπὶ θυγατρὶ γέγονεν, ἐπὶ ὑποσχέσει τοιαύτῃ, ἵνα συνεργήσῃ αὐτῷ ὁ Ἀδραστος ἐπανελθεῖν εἰς τὴν ἰδίαν πόλιν, καὶ βασιλείας δράξασθαι. Λαβὼν τοίνυν ἐκ τοῦ Ἄργους στρατιὰν πλείστην ἄπεισιν εἰς Θήβας κατὰ τοῦ οἰκείου ἀδελφοῦ. Ἐνθα καὶ αὐτὸς καὶ ὁ ἀδελφὸς αὐτοῦ ὑπ' ἀλλήλων ἐφονεύθησαν.

Ἡ μὲν οὖν σκηνὴ τοῦ δράματος ἐν Θήβαις ὑπόκειται· ὁ δὲ χορὸς ἐκ Θηβαίων ἐστὶ παρθένων· ἡ δὲ ὑπόθεσις, στρατιὰ Ἀργείων πολιορκούσα Θηβαίους, τοὺς καὶ νικήσαντας· καὶ θάνατος Ἑτεοκλέους καὶ Πολυνείκους. Ἐπιγέγραπται δὲ ὑπόθεσις τῶν ἐπτά ἐπὶ Θήβας, διὰ τὸ ἐπτά στρατηγούς φυλάσσειν τὰς πύλας τῶν Θηβῶν. Εἰσὶ δὲ αὗται αἱ Θῆβαι ἐπτάπυλοι· αἱ δὲ ἐν τῇ Αἰγύπτῳ οὖσαι ἑκατοντάπυλοι.

Προλογίζει δὲ Ἑτεοκλῆς, παρασκευάζων τὸν τῶν Θηβαίων δῆμον εἰς φρουρὰν τῆς πόλεως.

Α Λ Λ Ω Σ .

Οἰδίπους μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ ἐτύφλωσεν ἑαυτὸν· οἱ δὲ παῖδες αὐτοῦ Ἑτεοκλῆς καὶ Πολυνείκης, θέλοντες λήθῃ παρέμψαι τὸ τοιοῦτον μῖασμα, ἐγκατακλείουσιν οἰκίσκῳ αὐτόν. Ὁ δὲ τοῦτο μὴ φέρων ἀρᾶται αὐτοῖς διὰ σιδήρου τὴν βασιλείαν λαχεῖν. Οἱ δὲ εἰς φόβον πεπτωκότες ἐνταῦθα μὴ τὰς ἀρὰς τελέσωσιν οἱ θεοί, ἔγνωσαν δεῖν ἔχασθαι τὴν βασιλείαν πυρὰ μέρος, ἑκάτερος ἐνιαυτὸν ἀρχων. Πρῶτον οὖν Ἑτεοκλῆς ἤρξεν, ἅτε καὶ πρεσβύτερος ὢν Πολυνείκους, εἰ καὶ Σοφοκλῆς νεώτερον λέγει. Πολυνείκης δὲ ὑπεχώρησε. Τελεσθέντος δὲ τοῦ συγκεκριμένου ἐνιαυτοῦ, ἐπειδὴ Πολυνείκης ἐλθὼν ἀπῆται τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀλλὰ

καὶ ἀπεπέμφθη κενὸς παρ' Ἑτεοκλέους, οὐ βουλομένου ἐκστῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἐχομένου ταύτης. Ὅθεν καὶ Πολυνείκης ἐκεῖθεν ἀπάρās εἰς Ἄργος ἔρχεται, καὶ τὴν Ἀδράστου θυγατέρα γήμας πείθει τοῦτον συνάρασθαι οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψιν· καὶ λαβὼν παρ' αὐτοῦ συχνὴν στρατιὰν ἀφικνεῖται κατὰ Θηβαίων. Ἦρχον δὲ τῆς τσιαύτης ἀρχῆς μετὰ Πολυνείκους ἑπτὰ στρατηγοὶ, ἔβδομος γὰρ οὗτος ἦν, ὥς ἂν πρὸς τὰς ἑπτὰ πύλας τῶν Θηβῶν ἕκαστος ἐπαγάγοι λόχον πολιορκοῦντα. Οἱ μὲν οὖν ἄλλοι στρατηγοὶ ὑπὸ Θηβαίων ἀνηρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἑτεοκλῆς μονομαχήσαντες πρὸς ἀλλήλους ἀναιροῦσιν ἀλλήλους. Σημείωσαι δὲ ὡς Εὐριπίδης μὲν ἕνα τῶν ἑπτὰ τὸν Ἀδραστον λέγει· Λίσχυλος δὲ ἕτερον τῶν ἑπτὰ Ἑτέοκλον ἀντὶ Ἀδράστου προσθεῖς.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολίται, χρὴ λέγειν τὰ καίρια
Ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
Οἶακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.
Εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεῶν.
Εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι, 5
Ἐτεοκλῆς ἂν εἰς πολὺς κατὰ πτόλιν
Ἑμνοῖθ' ὑπ' ἀστῶν φροιμίῳις πολυρρόθοις
Οἰμώγμασιν θ', ὧν Ζεὺς ἀλεξητήριος
Ἐπώνυμος γένοιτο Καδμείων πόλει.
Ἑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι 10
Ἑβης ἀκμαίας, καὶ τὸν ἔξηβον χρόνῳ,
Βλάστημον ἀλδαίνοντα σώματος πολὺν,
Ἦραν τ' ἔχονθ' ἕκαστον, ὥστε συμπρεπές,
Πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων
Βωμοῖσι, τιμὰς μὴ ἔξαιφθῆναί ποτε. 15
Τέκνοις τε, γῇ τε μητρὶ, φιλτάτῃ τροφῷ.
Ἦ γὰρ νέους ἔρποντας εὐμενεῖ πέδῳ,
Ἄπαντα πανδοκοῦσα παιδείας ὄτλον, '

Ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους
 Πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε. 20
 Καὶ νῦν μὲν ἐς τόδ' ἡμαρ εὖ ῥέπει θεός·
 Χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις
 Καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
 Νῦν δ' ὥς ὁ μάντις φησὶν, οἰωνῶν βοτῆρ,
 Ἐν ὧσὶ νωμῶν καὶ φρεσὶν, πυρὸς δίχλα, 25
 Χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνη·
 Οὔτος τοιῶνδε δεσπότης μαντευμάτων
 Λέγει μεγίστην προσβολὴν Ἀχαΐδα
 Νυκτηγορεῖσθαι κάπιβουλεύειν πόλει.
 Ἀλλ' ἔς τ' ἐπάλξεις καὶ πύλας πυργωμάτων 30
 Ὅρμᾶσθε πάντες, σοῦσθε σὺν παντευχία,
 Πληροῦτε θωρακεία, κάπὶ σέλμασι
 Πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
 Μίμνοντες εὖ θαρσεῖτε, μηδ' ἐπηλύδων
 Ταρβεῖτ' ἄγαν ὄμιλον· εὖ τελεῖ θεός. 35
 Σκοποὺς δὲ κάγῳ καὶ κατοπτῆρας στρατοῦ
 Ἐπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῷ·
 Καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλφ.

ΑΓΓΕΛΟΣ.

Ἐτεόκλεες, φέριστε Καδμείων ἄναξ,
 Ἦκω σαφῇ τὰ κείμενα ἐκ στρατοῦ φέρων, 40
 Αὐτὸς κατόπτης δ' εἰμ' ἐγὼ τῶν πραγμάτων·
 Ἄνδρες γὰρ ἐπὶ τὰ θούριοι λοχαγεται,
 Ταυροσφαγοῦντες ἐς μελάνδετον σάκος
 Καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,
 Ἀρῇ τ', Ἐννῷ, καὶ φιλαίματον Φόβον 45
 Ὀρκωμότησαν ἢ πόλει κατασκαφᾶς

Θέιντες λαπάξειν ἄστυ Καδμείων βία,
 ἥ γῆν θανόντες τήνδε φυράσειν φόνῳ·
 Μνημεῖά θ' αὐτῶν τοῖς τεκούσιν εἰς δόμους
 Πρὸς ἄρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ 50
 Λεΐβοντες· οἶκτος δ' οὔτις ἦν διὰ στόμα.
 Σιδηρόφρων γὰρ θυμὸς ἀνδρεία φλέγων
 ἔπνει, λεόντων ὥς Ἀρη δεδορκότων.
 Καὶ τῶνδε πύστις οὐκ ὄκνη χρονίζεται.
 Κληρουμένους δ' ἔλειπον, ὥς πάλῳ λαχὼν 55
 Ἐκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
 Πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
 Πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος·
 Ἐγγὺς γὰρ ἤδη πάνοπλος Ἀργείων στρατὸς
 Χωρεῖ, κονίει, πεδία δ' ἀργηστής ἀφρὸς 60
 Χραίνει σταλαγμοῖς ἵππικῶν ἐκ πνευμόνων.
 Σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος
 Φράξαι πόλισμα, πρὶν καταιγίσαι πνοᾶς
 Ἄρεος· βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ·
 Καὶ τῶνδε καιρὸν ὅστις ὤκιστος λαβέ· 65
 Κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
 Ὀφθαλμὸν ἔξω, καὶ σαφηνεῖα λόγου
 Εἰδὼς τὰ τῶν θύραθεν ἀβλαβὴς ἔσει.

ΕΤΕΟΚΛΗΣ.

ὦ Ζεῦ τε καὶ Γῇ καὶ πολιτισσοῦχοι θεοί,
 Ἀρά τ' Ἐρινὺς πατρὸς ἡ μεγασθενῆς, 70
 Μή μοι πολὺν γε πρυμνόθεν πανώλεθρον
 Ἐκθαμνίσητε δηάλωτον, Ἑλλάδος
 Φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·
 Ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν

Ζυγοῖσι δουλείοισι μήποτε σχεθεῖν · 75
Γένεσθε δ' ἄλκῃ· ξυνὰ δ' ἐλπίζω λέγειν·
Πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.

ΧΟΡΟΣ.

Θρεῦμαι φοβερά μεγάλη' ἄχῃ,
Μεθεῖται στρατὸς στρατόπέδον λιπὼν,
'Ρεῖ πολὺς ὄδε λεὼς πρόδρομος ἱππότης · 80
Αἰθερία κόνις με πείθει φανεῖσ',
'Αναυδος, σαφὴς, ἔνυμος ἄγγελος ·
'Ελεδεμνὰς πεδιοπλόκτυπός τ'
'Εγχερίμπτεται βοὰ, ποτᾶται, βρέμει δ'
'Αμαχέτου δίκαν ὕδατος ὀροτύπου. 85
'Ιὼ ἰὼ θεοὶ θεαί τ' ὀρόμενον
Κακὸν ἀλεύσατε.
Βοᾷ ὑπὲρ τειχέων
'Ο λεύκασπις ὄρνυται λαὸς 90
Εὐτρεπῆς, ἐπὶ πόλιν διώκων.
Τίς ἄρα ρύσεται, τίς ἄρ' ἐπαρκέσει
Θεῶν ἢ θεᾶν ;
Πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων ; 95
'Ιὼ μάκαρες εὐεδροί, ἀκμάζει βρετέων
'Εχεσθαι, τί μέλλομεν ἀγάστονοι ;
'Ακούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον ; 100
Πέπλων καὶ στεφάνων
Πότ', εἰ μὴ νῦν, ἀμφὶ λίταν' ἔξομεν ;
Κτύπον δέδορκα, πάταγος οὐχ ἑνὸς δορός.
Τί ρέξεις, προδώσεις, παλαίχθων Ἄρης, τὰν τεὰν
γᾶν ; 105
'Ω χρυσοπήληξ δαίμον, ἔπιδ' ἔπιδε πόλιν,

- Ἄν ποτ' εὐφιλήταν ἔθον·
 Θεοὶ πολισσοῦχοι χθονὸς,
 Ἴτ' ἴτε πάντες, 110
 Ἴδετε παρθένων ἱκέσιον λόχον
 Δουλοσύνας ὕπερ.
 Κῦμα γὰρ περὶ πτόλιν
 Δοχμολόφων ἀνδρῶν καχλάζει πνοαῖς 115
 Ἄρεος ὀρόμενον.
 Ἄλλ' ὦ Ζεῦ πάτερ παντελὲς
 Πάντως ἄρῃξον δαίτων ἄλωσιν.
 Ἀργεῖοι γὰρ πόλισμα Κάδμου 120
 Κυκλοῦνται· φόβος δ' ἀρείων ὄπλων·
 Διάδετοι δέ τοι γενύων ἱππείων
 Κινύρονται φόνον χαλινοί.
 Ἐπτα δ' ἀγήμορες πρέποντες στρατοῦ
 Δορυσίοις σάγαις πύλαις ἐβδόμαις 125
 Προσίστανται πάλη λαχόντες.
 Σὺ τ' ὦ Διογενὲς φιλόμαχον κράτος,
 Ῥυσίπολις γενοῦ, Παλλὰς, ὃ θ' ἵππιος 130
 Ποντομέδων ἄναξ,
 Ἰχθυβόλῃ μαχανᾷ Ποσειδᾶν
 Ἐπίλυσιν φόβων ἐπίλυσιν δίδου.
 Σὺ τ' Ἄρης, φεῦ φεῦ, Κάδμου ἐπώνυμον 135
 Πόλιν φύλαξον, κήδεσαί τ' ἐναργῶς.
 Καὶ Κύπρις, ἅτε γένους προμάτωρ, 140
 Ἄλευσον. Σέθεν γὰρ ἐξ αἵματος
 Γεγόναμεν· λιταῖσί σε θεοκλύτοις
 Ἀπύουσai πελαζόμεσθα.
 Καὶ σὺ, Λύκει' ἄναξ, Λύκειος γενοῦ 145

Στρατῶ δαΐφ, στόνων αὐτᾶς·

Σύ τ' ὦ Λατογένεια κούρα,

Τόξον εὖ πυκάζου,

Ἄρτεμι φίλα. Ἄ Ε ἔ ἔ ἔ.

150

Ὅτοβον ἀρμάτων ἀμφὶ πόλιν κλύω.

ὦ Ω πότνι Ἥρα·

Ἐλακον ἀξόνων βριθομένων χνόαι,

Ἄρτεμι φίλα. Ἄ Ε ἔ ἔ ἔ.

Δορυτίνακτος αἰθῆρ ἐπιμαίνεται.

155

Τί πόλις ἄμμι πᾶσχει, τί γενήσεται;

Ποῖ δ' ἔτι τέλος ἐπάγει θεός; Ἄ Ε ἔ ἔ ἔ.

Ἀκροβόλων δ' ἐπάλξεων λιθῆς ἔρχεται.

ὦ Ω φίλ' Ἀπολλων,

Κόναβος ἐν πύλαις χαλκοδέτων σακέων,

160

Καὶ Διόθεν πολεμόκραντον ἀγνὸν τέλος ἐν μάχαις.

Σύ τε μάκαιρ' ἄνασσ' Ὀγκα πρὸ πόλεως

• Ἐπτάπυλον ἔδος ἐπιρρύου.

165

Ἰὼ παναλκεῖς θεοί,

Ἰὼ τέλειοι τέλειαί τε γᾶς

Τᾶσδε πυργοφύλακες,

Πόλιν δορίπονον μὴ προδῶθ'

Ἐτεροφώνφ στρατῶ.

170

Κλύετε παρθένων κλύετε πανδικούς

Χειροτόνους λιτάς.

Ἰὼ φίλοι δαίμονες

Λυτήριοί τ' ἀμφιβάντες πόλιν,

175

Δείξαθ' ὥς φιλοπόλις,

Μέλεσθέ θ' ἱερῶν δημίων,

Μελόμενοι δ' ἀρήξατε·

Φιλοθύτων δέ τοι πόλεος ὀργίων 180

Μνήστορες ἔστε μοι.

ΕΤΕΟΚΛΗΣ.

Ἵμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετὰ,
Ἦ ταῦτ' ἄριστα καὶ πόλει σωτήρια,
Στρατῷ τε θύρσος τῷδε πυργηρουμένῳ,
Βρέτῃ πεσούσας πρὸς πολισσούχων θεῶν 185

Αὔειν, λακάζειν, σωφρόνων μισήματα ;
Μήτ' ἐν κακοῖσι μήτ' ἐν εὖεστοῖ φίλῃ
Ἔνυοικος εἶην τῷ γυναικείῳ γένει.

Κρατοῦσα μὲν γὰρ οὐχ ὀμιλητὸν θράσος,
Δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν. 190

Καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς
Θεῖσαι διερροθήσατ' ἄψυχον κάκην·
Τὰ τῶν θύραθεν δ' ὥς ἄριστ' ὀφέλλετε,
Αὐτοὶ δ' ὑφ' αὐτῶν ἔνδοθεν πορθούμεθα.
Τοιαῦτά τᾶν γυναιξὶ συνναίων ἔχοις. 195

Κεῖ μὴ τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
Ἀνὴρ γυνή τε χῶ τι τῶν μεταίχμιον,
Ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται,
Λευστήρα δῆμου δ' οὔ τι μὴ φύγῃ μόρον.
Μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω, 200

Τάξωθεν· ἔνδον δ' οὔσα μὴ βλάβῃν τίθει.
Ἦκουσας ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγῳ ;

ΧΟΡΟΣ.

ὦ φίλον Οἰδίπου τέκος, ἔδεις' ἀκού-
σασα τὸν ἀρματοκύττον ὄτοβον ὄτοβον,
Ὅτε τε σύριγγες ἔκλαγξαν ἐλίτροχοι,
Ἰππικῶν τ' αὐπνῶν πηδαλίων διὰ 205

Στόμα πυριγενετᾶν χαλινῶν.

ΕΤΕΟΚΛΗΣ.

Τί οὖν ; ὁ ναύτης ἄρα μὴ ᾿ς πρῶραν φυγὼν
 Πρύμνηθεν εὔρε μηχανὴν σωτηρίας,
 Νεὼς καμούσης ποντίῳ πρὸς κύματι ;

210

ΧΟΡΟΣ.

Ἄλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ-
 χαῖα βρέτη, θεοῖσι πίσυνος, νιφάδος
 Ὅτ' ὀλοᾶς νιφομένας βρόμος ἐν πύλαις,
 Δὴ τότε ἤρθην φόβῳ πρὸς μακάρων λιτὰς,
 Πόλεος ἵν' ὑπερέχοιεν ἀλκάν.

215

ΕΤΕΟΚΛΗΣ.

Πύργον στέγειν εὐχέσθε πολέμιον δόρυ.

ΧΟΡΟΣ.

Οὐκουν τάδ' ἔσται πρὸς θεῶν ;

ΕΤΕΟΚΛΗΣ.

Ἄλλ' οὖν θεοὺς

Τοὺς τῆς ἀλούσης πόλεος ἐκλείπειν λόγος.

ΧΟΡΟΣ.

Μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν
 Ἄδε πανάγυρις, μηδ' ἐπίδοιμι τάνδ'
 Ἀστυδρομουμέναν πόλιν καὶ στράτευμ'
 Ἀπτόμενον πυρὶ δαΐφ.

220

ΕΤΕΟΚΛΗΣ.

Μή μοι θεοὺς καλοῦσα βουλεύου κακῶς ·
 Πειθαρχία γάρ ἐστι τῆς εὐπραξίας
 Μήτηρ γυνὴ σωτήρος · ᾧδ' ἔχει λόγος.

225

ΧΟΡΟΣ.

Ἔστι θεοὺς δ' ἔτ' ἰσχύς καθυπερτέρα ·

Πολλάκι δ' ἐν κακοῖσι τὸν ἀμήχανον
Καὶ χαλεπᾶς δῦας ὑπερθ' ὀμμάτων
Κρημναμενᾶν νεφελᾶν ὀρθοῖ.

ΕΤΕΟΚΛΗΣ.

Ἀνδρῶν τὰδ' ἐστὶ, σφάγια καὶ χρηστήρια 230
Θεοῖσιν ἔρδειν, πολεμίων πειρωμένων·
Σὺν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμεν.

ΧΟΡΟΣ.

Διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον,
Δυσμενέων δ' ὄχλον πύργος ἀποστέγει.
Τίς τὰδε νέμεσις στυγεῖ; 235

ΕΤΕΟΚΛΗΣ.

Οὔτοι φθονῶ σοι δαιμόνων τιμᾶν γένος·
Ἀλλ' ὡς πολίτας μὴ κακοσπλάγχχνους τιθῆς,
Ἐκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ.

ΧΟΡΟΣ.

Ποταίνιον κλύουσα πάταγον ἀνάμιγα
Ταρβοςύνῃ φόβῳ τάνδ' ἐς ἀκρόπτολιν, 240
Τίμιον ἔδος, ἰκόμαν.

ΕΤΕΟΚΛΗΣ.

Μὴ νῦν, εἰάν θνήσκοντας ἢ τετρωμένους
Πύθησθε, κωκυτοῖσιν ἀρπαλίζετε.
Τούτῳ γὰρ Ἄρης βόσκεται φόνῳ βροτῶν.

ΧΟΡΟΣ.

Καὶ μὴν ἀκούω γ' ἱππικῶν φρυαγμάτων. 245

ΕΤΕΟΚΛΗΣ.

Μὴ νῦν ἀκούουσ' ἐμφανῶς ἄκου' ἄγαν.

ΧΟΡΟΣ.

Στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

ΕΤΕΟΚΛΗΣ.

Οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλευέιν πέρι.

ΧΟΡΟΣ.

Δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.

ΕΤΕΟΚΛΗΣ.

Οὐ σίγα ; μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν.

250

ΧΟΡΟΣ.

ᾠ ξυντέλεια, μὴ προδῶς πυργώματα.

ΕΤΕΟΚΛΗΣ.

Οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε ;

ΧΟΡΟΣ.

Θεοὶ πολῖται, μὴ με δουλείας τυχεῖν.

ΕΤΕΟΚΛΗΣ.

Αὐτὴ σὺ δουλοῖς κάμει καὶ σὲ καὶ πόλιν.

ΧΟΡΟΣ.

ᾠ παγκρατὲς Ζεῦ, τρέφον εἰς ἐχθροὺς βέλος.

255

ΕΤΕΟΚΛΗΣ.

ᾠ Ζεῦ, γυναικῶν οἶον ὥπασας γένος.

ΧΟΡΟΣ.

Μοχθηρὸν, ὥσπερ ἄνδρας ὧν ἀλῶ πόλιν.

ΕΤΕΟΚΛΗΣ.

Παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων ;

ΧΟΡΟΣ.

Ἀψυχία γὰρ γλῶσσαν ἀρπάζει φόβος.

ΕΤΕΟΚΛΗΣ.

Αἰτῶνμένφ μοι κούφον εἰ δοίης τέλος.

260

ΧΟΡΟΣ.

Λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.

ΕΤΕΟΚΛΗΣ.

Σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.

ΧΟΡΟΣ.

Σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.

ΕΤΕΟΚΛΗΣ.

Τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν.
 Καὶ πρὸς γε τούτοις, ἐκτὸς οὐς' ἀγαλμάτων, 265
 Εὐχου τὰ κρείσσω ξυμμάχους εἶναι θεούς·
 Κάμῳν ἀκούσας' εὐγμάτων, ἔπειτα σὺ
 Ὀλολυγμὸν ἱρὸν εὐμενῇ παιάνισον,
 Ἑλληνικὸν νόμισμα θυστάδος βοῆς,
 Θάρσος φίλοις, λύουσα πολέμιον φόβον. 270
 Ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
 Πεδιονόμοις τε κἀγορᾶς ἐπισκόποις,
 Δίρκης τε πηγαῖς, οὐδ' ἀπ' Ἴσμηνοῦ λέγω,
 Εὐ ξυντυχόντων καὶ πόλεως σεσωσμένης,
 Μήλοισιν αἰμάσσοντας ἐστίας θεῶν, 275
 Ταυροκτονούντας θεοῖσιν, ὧδ' ἐπεύχομαι
 Θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα,
 Λάφυρα δάων δουρίπληχθ' ἀγνοῖς δόμοις.
 Τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
 Μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν· 280
 Οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον·
 Ἐγὼ δ' ἐπ' ἄνδρας ἕξ ἐμοὶ σὺν ἐβδόμῃ
 Ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
 Εἰς ἐπτατειχεῖς ἐξόδους τάξω μολῶν,
 Πρὶν ἀγγέλους σπερχynoὺς τε καὶ ταχυρρόθους 285
 Λόγους ἰκέσθαι καὶ φλέγειν χρείας ἵπο.

ΧΟΡΟΣ.

Μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ·
 Γείτονες δὲ καρδίας

Μέριμναι ζωπυροῦσι τάρβος,
 Τῶν ἀμφιτειχῇ λεὼν, 290
 Δράκοντας ὥς τις τέκνων
 Ὑπερδέδοικεν λεχαίων δυσευνάτορας
 Πάντροφος πελειάς.
 Τοὶ μὲν γὰρ ποτὶ πύργους 295
 Πανδημεὶ πανομιλεῖ
 Στείχουσιν· τί γένωμαι ;
 Τοὶ δ' ἐπ' ἀμφιβόλοισιν
 Ἰάπτουσι πολίταις
 Χερμάδ' ὀκριόεσσαν. 300
 Παντὶ τρόπῳ, Διογενεῖς
 Θεοὶ, πόλιν καὶ στρατὸν
 Καδμογενῇ ῥύεσθε.
 Ποῖον δ' ἀμείψεσθε γαίης πέδον
 Τᾶσδ' ἄρειον, ἐχθροῖς 305
 Ἀφέντες τὰν βαθύχθον' αἶαν,
 Ὕδωρ τε Διρκαῖον εὐ-
 τραφέστατον πωμάτων
 Ὅσων ἦσιν Ποσειδᾶν ὁ γαιάοχος 310
 Τηθύος τε παῖδες.
 Πρὸς τὰδ', ὦ πολιοῦχοι
 Θεοὶ, τοῖσι μὲν ἔξω
 Πύργων ἀνδρολέτειραν
 Καὶ τὰν ῥίψοπλον ἄταν 315
 Ἐμβαλόντες ἄροισθε
 Κῦδος, τοῖς δὲ πολίταις
 Καὶ πόλεως ῥυτῆρες
 Εὐέδροί τε στάθῃτ'

Ὁξυγόοις λιταῖσιν.

320

Οἰκτρὸν γὰρ πόλιν ᾧδ' ὠγυγίαν

Ἄϊδα προϊάψαι, δορὸς ἄγραν,

Δούλιαν ψαφαρᾷ σποδῶ

Ἵπ' ἀνδρὸς Ἀχαιοῦ θεόθεν

Περθομέναν ἀτίμως,

325

Τὰς δὲ κεχειρωμένας ἄγεσθαι,

Ἔ ἐ, νέας τε καὶ παλαιὰς

Ἴππηδὸν πλοκάμων,

Περιορηγνυμένων φαρέων.

Βοᾷ δ' ἔκκενουμένα πόλιν,

330

Λαΐδος ὀλλυμένας μιξοθρόου.

Βαρείας τοι τύχας προταρβῶ.

Κλαυτὸν δ' ἄρτιτρόποις ὠμοδρόπων

Νομίμων προπάροιθεν διαμεῖψαι

Δωμάτων στυγερὰν ὁδόν.

335

Τί; τὸν φθίμενον γὰρ προλέγω

Βέλτερά τῶνδε πράσσειν.

Πολλὰ γὰρ εὔτε πτόλις δαμῶσθῃ,

Ἔ ἐ, δυστυχῇ τε πράσσει.

Ἄλλος δ' ἄλλον ἄγει,

340

Φονεῦει, τὰ δὲ καὶ πυρφορεῖ.

Καπνῷ χραίνεται πόλις μ' ἄπαν.

Μαινόμενος δ' ἐπιπνέει λαοδάμας

Μιαίνων εὐσέβειαν Ἄρης.

Κορκορυγαὶ δ' ἀν' ἄστν,

345

Ποτὶ πτόλιν δ' ὀρκάνα πυργῶτις.

Ἡρὸς ἀνδρὸς δ' ἀνὴρ δορὶ καίνεται.

Βλαχαὶ δ' αἱματόεσσαι

Τῶν ἐπιμαστιδίων

Ἄρτιβρεφεῖς βρέμονται. 350
 Ἄρπαγαὶ δὲ διαδρομῶν ὁμαίμονες ·
 Ξυμβολεῖ φέρων φέροντι,
 Καὶ κενὸς κενὸν καλεῖ,
 Ξύννομον θέλων ἔχειν,
 Οὔτε μείον οὔτ' ἴσον λελιμμένοι. 355
 Τίν' ἐκ τῶνδ' εἰκάσαι λόγος πάρα ;
 Παντοδαπὸς δὲ καρπὸς
 Χαμάδις πεσὼν ἀλγύνει κυρήσας.
 Πικρὸν δ' ὄμμα τῶν θαλαμηπόλων ·
 Πολλὰ δ' ἀκριτόφυρτος 360
 Γᾶς δόσις οὔτιδανοῖς
 Ἐν ῥοθίοις φορεῖται.
 Δμωίδες δὲ καινοπήμονες νέαι
 Τλήμον' εὐνὰν αἰχμάλωτου
 Ἄνδρὸς εὐτυχοῦντος, ὥς 365
 Δυσμενοῦς ὑπερτέρου.
 Ἐλπίς ἐστὶ νύκτερον τέλος μολεῖν,
 Παγκλαύτων ἀλγέων ἐπίρροθον.

ΗΜΙΧΟΡΙΟΝ.

Ὅ τοι κατόπτης, ὥς ἐμοὶ δοκεῖ, στρατοῦ
 Πευθὼ τιν' ἡμῖν, ὦ φίλοι, νέαν φέρει, 370
 Σπουδῇ διώκων πομπίμους χυόας ποδῶν.

ΗΜΙΧΟΡΙΟΝ.

Καὶ μὴν ἄναξ ὅδ' αὐτὸς Οἰδίου τόκος
 Εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν ·
 Σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

ΑΓΓΕΛΟΣ.

Λέγοιμ' ἂν εἰδὼς εἶ τα τῶν ἐναντίων, 375
 Ὡς τ' ἐν πύλαις ἕκαστος εἴληχεν πάλον.

Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προίτισι
 Βρέμει, πόρον δ' Ἴσμηνὸν οὐκ ἔα περᾶν
 Ὅ μάντις· οὐ γὰρ σφάγια γίγνεται καλά.
 Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος 380
 Μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ·
 Θείνει δ' ὀνειδίζει μάντιν Οἰκλείδην σοφὸν,
 Σαίνειν μόρον τε καὶ μάχην ἀψυχία·
 Τοιαῦτ' αὐτῶν τρεῖς κατασκίους λόφους
 Σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δὲ τῷ 385
 Χαλκήλατοι κλάζουσι κώδωνες φόβον·
 Ἐχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
 Φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον·
 Λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
 Πρέσβιστον ἄστρον, νυκτὸς ὀφθαλμός, πρέπει. 390
 Τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σάγαις
 Βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν,
 Ἴππος χαλινῶν ὡς κατασθμαίνων μένει,
 Ὅστις βοὴν σάλπιγγος ὀρμαίνει μένων.
 Τίν' ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν 395
 Κλήθρων λυθέντων προστατεῖν φερέγγυος;

ΕΤΕΟΚΛΗΣ.

Κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγὼ,
 Οὐδ' ἐλκοποιὰ γίγνεται τὰ σήματα·
 Λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.
 Καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος 400
 Ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
 Τάχ' ἂν γένοιτο μάντις ἢ ἰννοία τινί.
 Εἰ γὰρ θανόντι νύξ ἐπ' ὀφθαλμοῖς πέσοι,
 Τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε

Γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον, 405
 Καὺτὸς καθ' αὐτοῦ τὴν ὕβριν μαντεύσεται.
 Ἐγὼ δὲ Τυδεΐ κεδνὸν Ἀστακοῦ τόκον
 Τόνδ' ἀντιτάξω προστάτην πυλωμάτων,
 Μάλ' εὐγενῇ τε καὶ τὸν Αἰσχύνης θρόνον
 Τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους. 410
 Αἰσχυρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ.
 Σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
 Ῥίξωμ' ἀνείται, κάρτα δ' ἔστ' ἐγχώριος,
 Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ·
 Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται 415
 Εἵργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

ΧΟΡΟΣ.

Τὸν ἀμόν νυν ἀντίπαλον εὐτυχεῖν
 Θεοὶ δοῖεν, ὡς δικαίας πόλεως
 Πρόμαχος ὄρνυται· τρέμω δ' αἵματη-
 φόρους μόρους ὑπὲρ φίλων 420
 Ὀλομένων ἰδέσθαι.

ἌΓΓΕΛΟΣ.

Τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·
 Καπανεὺς δ' ἐπ' Ἥλέκτραισιν εἵληχεν πύλαις,
 Γίγας ὃδ' ἄλλος τοῦ πάρος λελεγμένου
 Μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ, 425
 Πύργοις δ' ἀπειλεῖ δειν', ἃ μὴ κραίνοι τύχη·
 Θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
 Καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
 Ἔριν πέδῳ σκήψασαν ἐκποδὼν σχεθεῖν.
 Τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς 430
 Μεσημβρινοῖσι θάλπεσιν προσήκασεν·

Ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
 Φλέγει δὲ λαμπὰς διὰ χερῶν ὥπλισμένη·
 Χρυαοῖς δὲ φωνεῖ γράμμασιν “πρήσω πόλιν.”
 Τοιῷδε φωτὶ πέμπε, τίς ξυστήσεται,
 Τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;

435

ΕΤΕΟΚΛΗΣ.

Καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.
 Τῶν τοι ματαίων ἀνδράσιν φρονημάτων
 Ἦ γλῶσσ’ ἀληθῆς γίγνεται κατήγορος.
 Καπανεὺς δ’ ἀπειλεῖ δρᾶν παρεσκευασμένος,
 Θεοὺς ἀτίζων· κάπογυμνάζων στόμα
 Χαρὰ ματαία θνητὸς ὢν ἐς οὐρανὸν
 Πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ’ ἔπη.
 Πέποιθα δ’ αὐτῷ ξὺν δίκῃ τὸν πυρφόρον
 Ἦξειν κεραννὸν, οὐδὲν ἐξηκασμένον
 Μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
 Ἀνὴρ δ’ ἐπ’ αὐτῷ, κεῖ στόμαργός ἐστ’ ἄγαν,
 Αἶθων τέτακται λῆμα, Πολυφόντου βία,
 Φερέγγυον φρούρημα, προστατηρίας
 Ἀρτέμιδος εὐνοίαισι σύν τ’ ἄλλοις θεοῖς.
 Λέγ’ ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

440

445

450

ΧΟΡΟΣ.

Ὅλοιθ’ ὃς πόλει μεγάλ’ ἐπεύχεται,
 Κερανοῦ δέ μιν βέλος ἐπισχέθου,
 Πρὶν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν θ’
 Ἐδωλίων ὑπερκόφω
 Δορί ποτ’ ἐκλαπάξαι.

455

ΑΓΓΕΛΟΣ.

Καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις

Λέξω · τρίτῳ γὰρ Ἑτεόκλῳ τρίτος πάλος
 Ἐξ ἵπτιου πήδησεν εὐχάλκου κράνους,
 Πύλαισι Νηίταισι προσβαλεῖν λόχον. 460
 Ἴππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
 Δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.
 Φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,
 Μυκτηροκόμποις πνεύμασιν πληρούμενοι.
 Ἑσχημάτισται δ' ἀσπίς οὐ σμικρὸν τρόπον · 465
 Ἄνῃρ δ' ὀπλίτης κλίμακος προσαμβάσεις
 Στείχει, πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων ·
 Βοᾷ δὲ χοῦτος γραμμάτων ἐν ξυλλαβαῖς
 Ὡς οὐδ' ἂν Ἄρης σφ' ἐκβάλοι πυργωμάτων.
 Καὶ τῷδε φῶτι πέμπε τὸν φερέγγυον 470
 Πόλεως ἀπείργειν τῇσδε δούλειον ζυγόν.

ΕΤΕΟΚΛΗΣ.

Πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ ·
 Καὶ δὴ πέπεμπται κόμπου ἐν χεροῖν ἔχων,
 Μεγαρεὺς Κρέοντος σπέρμα τοῦ σπαρτῶν γένους.
 Ὅς οὔτι μάργων ἵππικῶν φρυαγμάτων 475
 Βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται,
 Ἄλλ' ἢ θανὼν τροφεία πληρώσει χθονὶ,
 Ἥ καὶ δὺ ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος
 Ἐλὼν λαφύροις δῶμα κοσμήσει πατρός.
 Κόμπαζ' ἐπ' ἄλλῳ μῆδέ μοι φθόνει λέγων. 480

ΧΟΡΟΣ.

Ἐπεύχομαι τὰ μὲν εὐτυχεῖν, ἰὼ
 Πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
 Ὡς δ' ὑπέραυχα βάζουσιν ἐπὶ πτόλῃ
 Μαινομένα φρενὶ, τῶς νιν

Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

485

ΑΓΓΕΛΟΣ.

Τέταρτος ἄλλος, γείτονας πύλας ἔχων

Ὀγκας Ἀθάνας, ξὺν βοῇ παρίσταται,

Ἴππομέδοντος σχῆμα καὶ μέγας τύπος·

Ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω,

Ἐφριξα δινήσαντος· οὐκ ἄλλως ἔρῳ.

490

Ὁ σηματοργὸς δ' οὗ τις εὐτελὴς ἄρ' ἦν

Ὅστις τόδ' ἔργον ὥπασεν πρὸς ἀσπίδι,

Τυφῶν' ἰέντα πυρπνόον διὰ στόμα

Λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν·

Ὀφειν δὲ πλεκτάναισι περιδρομον κύτος

495

Προσηδύφισται κοιλογάστορος κύκλου.

Αὐτὸς δ' ἐπηλάλαξεν, ἔνθεος δ' Ἀρει

Βακχᾶ πρὸς ἀλκὴν Θυιάς ὥς φόβον βλέπων.

Τοιοῦδε φωτὸς πείραν εὖ φυλακτέον.

Φόβος γὰρ ἤδη πρὸς πύλαις κομπάζεται.

500

ΕΤΕΟΚΛΗΣ.

Πρῶτον μὲν Ὀγκα Παλλὰς, ἥτ' ἀγχίπτολις,

Πύλαισι γείτων ἀνδρὸς ἐχθαίρουσ' ὕβριν

Εἵρξει νεοσσῶν ὡς δράκοντα δύσχιμον·

Ἵπέρβιος δὲ κεδνὸς Οἶνοπος τόκος

Ἀνὴρ κατ' ἀνδρα τοῦτον ἠρέθη, θέλων

505

Ἐξιστορῆσαι μοῖραν, ἐν χρεία τύχης,

Οὐτ' εἶδος οὔτε θυμὸν οὔθ' ὅπλων σχέσειν

Μωμητὸς, Ἑρμῆς δ' εὐλόγως ξυνήγαγεν.

Ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται.

Ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων

510

Θεοὺς· ὁ μὲν γὰρ πυρπνόον Τυφῶν' ἔχει,

Ὑπερβίῳ δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος
 Σταδαῖος ἦσται, διὰ χερὸς βέλος φλέγων·
 Κοῦπῳ τις εἶδε Ζῆν' αἰνέον·
 Τοιάδε μέντοι προσφίλεια δαιμόνων· 515
 Πρὸς τῶν κρατούντων δ' ἐσμέν, οἳ δ' ἡσσωμένων·
 Εἰ Ζεὺς γε Τυφῶ καρτερώτερος μάχῃ·
 Εἰκὸς δὲ πρᾶξειν ἄνδρας ὧδ' ἀντιστάτας·
 Ὑπερβίῳ τε πρὸς λόγον τοῦ σήματος
 Σωτὴρ γένοιτ' ἂν Ζεὺς ἐπ' ἀσπίδος τυχών. 520

ΧΟΡΟΣ.

Πέποιθα τὸν Διὸς ἀντίτυπον ἔχοντ'
 Ἄφιλον ἐν σάκει τοῦ χθονίου δέμας
 Δαίμονος ἐχθρὸν εἴκασμα βροτοῖς τε καὶ
 Δαροβίοισι θεοῖσι,
 Πρόσθε πυλᾶν κεφαλὰν ἰάψειν. 525

ΑΓΓΕΛΟΣ.

Οὕτως γένοιτο. Τὸν δὲ πέμπτον αὖ λέγω,
 Πέμπταισι προσταχθέντα Βορραίαις πύλαις,
 Τύμβον κατ' αὐτὸν διογενοῦς Ἀμφίονος·
 Ὅμνυσι δ' αἰχμὴν ἣν ἔχει μᾶλλον θεοῦ
 Σέβειν πεποιθῶς, ὁμμάτων θ' ὑπέρτερον, 530
 Ἥ μὲν λαπάξειν ἄστρ' Ἰκαρίων βίᾳ
 Διός· τόδ' αὐδ' αἰχμὴν ἐξ ὀρεσκόου
 Βλάστημα καλλίπρῳρον, ἀνδρόπαις ἀνὴρ.
 Στείχει δ' ἰούλος ἄρτι διὰ παρηίδων,
 Ὡς φουούσης, ταρφὺς ἀντέλλουσα θρίξ. 535
 Ὅ δ' ὦμόν, οὔτι παρθένων ἐπώνυμον,
 Φρόνημα, γοργὸν δ' ὅμμι' ἔχων, προσίσταται.
 Οὐ μὲν ἀκόμπαστος γ' ἐφίσταται πύλαις·

Τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
 Σάκει, κυκλωτῷ σώματος προβλήματι, 540
 Σφίγγ' ὠμόσιτον προσμεμηχανημένην
 Γόμφοις ἐνώμα, λαμπρὸν ἔκκρουστον δέμας,
 Φέρει δ' ὑφ' αὐτῇ φῶτα Καδμείων ἓνα,
 Ὡς πλείστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
 Ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην, 545
 Μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν πόρον,
 Παρθενοπαῖος Ἀρκᾶς, ὃ δὲ τοιόσδ' ἀνὴρ,
 Μέτοικος, Ἀργεῖ δ' ἐκτίνων καλὰς τροφὰς,
 Πύργοις ἀπειλεῖ τοῖσδ' ἅ μὴ κραῖνοι θεός.

ΕΤΕΟΚΛΗΣ.

Εἰ γὰρ τύχοιεν ὧν φρονούσι πρὸς θεῶν, 550
 Αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν,
 Ἡ τὰν πανώλεις παγκάκως τ' ὀλοίατο.
 Ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,
 Ἀνὴρ ἄκομπτος, χεῖρ δ' ὀρᾷ τὸ δράσιμον,
 Ἀκτωρ ἀδελφὸς τοῦ πάρος λελεγμένου. 555
 Ὃς οὐκ ἐάσει γλῶσσαν ἐργμάτων ἄτερ
 Ἔσω πυλῶν ρέουσιν ἀλδαίνειν κακὰ,
 Οὐδ' εἰσαμείψαι θηρὸς ἐχθίστου δάκου
 Εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος.
 Ἡ ἔωθεν εἴσω τῷ φέροντι μέμψεται, 560
 Πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
 Θεῶν θελόντων δ' ἂν ἀληθεύσαιμ' ἐγώ.

ΧΟΡΟΣ.

Ἰκνέεται λόγος διὰ στηθέων,
 Τριχὸς δ' ὀρθίας πλόκαμος ἴσταται,
 Μεγάλα μεγαληγόρων κλυοῦσα 565

Ἄνοσιων ἀνδρῶν. Εἴθε γὰρ θεοὶ
Τούσδ' ὀλέσειαν ἐν γᾶ.

ΑΓΓΕΛΟΣ.

Ἔκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον
Ἀλκὴν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν·
Ὁμολώσιν δὲ πρὸς πύλαις τεταγμένους 570
Κακοῖσι βάζει πολλὰ Τυδέως βίαν,
Τὸν ἀνδροφόντην, τὸν πόλεως ταρακτορα,
Μέγιστον Ἄργει τῶν κακῶν διδάσκαλον,
Ἐρινύος κλητῆρα, πρόσπολον φόνου,
Κακῶν τ' Ἀδράστῃ τῶνδε βουλευτήριον· 575
Καὶ τὸν σὸν αὖθις πρόσμορον ἰδελφεὸν
Ἐξυπτιάζων ὄνομα, Πολυνείκους βίαν,
Δίς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος
Καλεῖ. Λέγει δὲ τοῦτ' ἔπος διὰ στόμα·
Ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλες, 580
Καλόν τ' ἀκούσαι καὶ λέγειν μεθυστέροις,
Πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
Πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα.
Μητρός τε πηγὴν τίς κατασβέσει δίκη;
Πατρίς τε γαῖα σῆς ὑπὸ σπουδῆς δορὶ 585
Ἀλοῦσα πῶς σοι ξύμμαχος γενήσεται;
Ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα,
Μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.
Μαχώμεθ', οὐκ ἄτιμον ἐλπίζω μόρον.
Τοιαῦθ' ὁ μάντις ἀσπίδ' εὐκυκλον νέμων 590
Πάγχαλκον ἠῦδα· σῆμα δ' οὐκ ἐπὶν κύκλῳ.
Οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,
Βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος,

Ἄφ' ἧς τὰ κεδνὰ βλαστάνει βουλευµατα.
 Τούτῳ σοφούς τε καὶ γαθοὺς ἀντηρέτας
 Πέμπειν ἐπαινῶ. Δεινὸς δὲ θεοὺς σέβει.

595

ΕΤΕΟΚΛΗΣ.

Φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς
 Δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.
 Ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
 Κάκιον οὐδὲν, καρπὸς οὐ κομιστέος.

600

[Ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.]

Ἦ γὰρ ξυνεισβὰς πλοῖον εὐσεβῆς ἀνὴρ
 Ναύταισι θερμοῖς καὶ πανουργία τινὶ
 Ὀλώλεν ἀνδρῶν σὺν θεοπτύστῳ γένει.

Ἦ ξυμπολίταις ἀνδράσιν δίκαιος ὦν

605

Ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι
 Ταύτου κυρήσας ἐκδίκως ἀγρεύματος,
 Πληγεῖς θεοῦ μάστιγι παγκοίνῳ δάμῃ.
 Οὗτος δ' ὁ μάντις, υἱὸν Οἰκλέους λέγων,
 Σώφρων δίκαιος ἀγαθὸς εὐσεβῆς ἀνὴρ.

610

Μέγας προφήτης, ἀνοσίοισι συμμιγεῖς
 Θρασυστόμοισιν ἀνδράσιν φρενῶν βία
 Τείνουσι πομπήν, τὴν μακρὰν πόλιν μολεῖν,
 Διὸς θέλοντος ξυγκαθελκυσθήσεται.

Δοκῶ μὲν οὖν σφε μὴδὲ προσβαλεῖν πύλαις,
 Οὐχ ὥς ἄθυμον οὐδὲ λήματος κάκη,

615

Ἄλλ' οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ,
 Εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου.

Φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.

Ὅμως δ' ἐπ' αὐτῷ φῶτα Λασθένους βίαν

620

Ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,

Γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φέρει,
 Ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
 Παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ.
 Θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.

625

ΧΟΡΟΣ.

Κλύνοντες θεοὶ δικαίους λιτὰς
 Ἡμετέρας τελείθ' ὥς πόλις εὐτυχῇ,
 Δορίπονα κάκ' ἐκτρέποντες ἐς γᾶς
 Ἐπιμόλους· πύργων δ' ἔκτοθεν βαλὼν
 Ζεὺς σφε κανοὶ κεραυνῶ.

630

ΑΓΓΕΛΟΣ.

Τὸν ἔβδομον δὴ τόνδ' ἐφ' ἐβδόμαις πύλαις
 Λέξω, τὸν αὐτοῦ σου κασίγνητον, πόλει
 Οἴας ἀρᾶται καὶ κατεύχεται τύχας·
 Πύργοις ἐπεμβὰς ἀπικηρυχθεὶς χθονὶ,
 Ἀλώσιμον παιᾶν' ἐπεξιαχάσας,
 Σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,
 Ἡ ζῶντ' ἀτιμαστήρα τῶς σ' ἀνδρηλάτην
 Φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον·
 Τοιαῦτ' αὐτεῖ καὶ θεοὺς γενεθλίους
 Καλεῖ πατρώας γῆς ἐποπτήρας λιτῶν
 Τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βία.
 Ἔχει δὲ καινοπηγὲς εὐθετον σάκος
 Διπλοῦν τε σῆμα προσμεμηχανημένον.
 Χρυσήλατον γὰρ ἄνδρα τευχηστήν ἰδεῖν
 Ἄγει γυνή τις σωφρόνως ἡγουμένη.
 Δίκη δ' ἄρ' εἶναί φησιν, ὥς τὰ γράμματα
 Λέγει “κατάξω δ' ἄνδρα τόνδε καὶ πόλιν
 Ἐξεῖ πατρώαν δωμάτων τ' ἐπιστροφάς.”

635

640

645

Τοιαῦτ' ἐκείνων ἐστὶ τὰ ξευρήματα.
 Σὺ δ' αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖς ·
 Ὡς οὐ ποτ' ἀνδρὶ τῷδε κηρυκευμάτων
 Μέμψει, σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.

ΕΤΕΟΚΛΗΣ.

✓

ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
 ὦ πανδάκρυτον ἄμὸν Οἰδίπου γένος ·
 ὦ μοι, πατὴρ δὴ νῦν ἀραὶ τελεσφόροι.
 Ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,
 Μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
 Ἐπυνύμφ δὲ κάρτα, Πολυνείκη λέγω,
 Τάχ' εἰσόμεσθα τὰπίσημ' ὅπη τελεῖ ·
 Εἴ νιν κατάξει χρυσότευκτα γράμματα
 Ἐπ' ἀσπίδος φλύοντα σὺν φοίτῃ φρενῶν.
 Εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν
 Ἔργοις ἐκείνου καὶ φρεσὶν, τάχ' ἂν τόδ' ἦν ·
 Ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
 Οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,
 Οὔτ' ἐν γενείου συλλογῇ τριχώματος,
 Δίκη προσεῖδε καὶ κατηξιώσατο ·
 Οὔτ' ἐν πατρώας μὴν χθονὸς κακονχία
 Οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
 Ἥ δ' ἤτ' ἂν εἴη πανδίκως ψευδώνυμος
 Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
 Τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
 Αὐτός · τίς ἄλλος μᾶλλον ἐνδικώτερος ;
 Ἀρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις,
 Ἐχθρὸς σὺν ἐχθρῷ στήσομαι. Φέρ' ὥς τάχος
 Κνημίδας, αἰχμὴν καὶ πετρῶν προβλήματα.

ΧΟΡΟΣ.

Μὴ φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένη
 Ὀργὴν ὁμοῖος τῷ κύκιστ' αὐδωμένῳ ·
 Ἄλλ' ἄνδρας Ἀργεῖοισι Καδμείους ἄλῃς
 Ἐς χεῖρας ἐλθεῖν · αἷμα γὰρ καθύρσιον.
 Ἀνδρῶν δ' ὁμαίμοιν θάνατος ὧδ' αὐτοκτόνος,
 Οὐκ ἔστι γῆρας τοῦδε τοῦ μῖσματος.

680

ΕΤΕΟΚΛΗΣ.

Εἴπερ κακὸν φέρει τις, αἰσχύνῃς ἄτερ
 Ἔστω · μόνον γὰρ κέρδος ἐν τεθνηκόσι.
 Κακῶν δὲ κἀσχυρῶν οὐ τιν' εὐκλείαν ἐρεῖς.

685

ΧΟΡΟΣ.

Τί μέμονας τέκνον ; μή τί σε θυμοπλη-
 θῆς δορίμαργος ἄτα φερέτω · κακοῦ δ'
 Ἐκβαλ' ἔρωτος ἀρχύν.

ΕΤΕΟΚΛΗΣ.

Ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός,
 Ἴτω κατ' οὖρον κῦμα Κωκυτοῦ λαχόν
 Φοίβῳ στυγῆθ' ἐν πᾶν τὸ Λαῖου γένος.

690

ΧΟΡΟΣ.

Ὀμοδακῆς σ' ἄγαν ἥμερος ἐξοτρύ-
 νει πικρόκαρπον ἀνδροκτασίαν τελεῖν
 Αἵματος οὐ θεμιστοῦ.

ΕΤΕΟΚΛΗΣ.

Φίλου γὰρ ἐχθρά μοι πατὴρ τέλει' ἀρὰ
 Ξηροῖς ἀκλαύστοις ὄμμασιν προσίζναι
 Λέγουσα κέρδος πρότερον ὑστέρου μόρου.

695

ΧΟΡΟΣ.

Ἀλλὰ σὺ μὴ ποτρύνου. Κακὸς οὐ κεκλή-

σει βίον εὖ κυρήσας · μελαναιγίς οὐκ
 Εἷσι δόμους Ἐρινῦς, ὅταν ἐκ χερῶν
 Θεοὶ θυσίαν δέχωνται.

ΕΤΕΟΚΛΗΣ.

Θεοὺς μὲν ἤδη πως παρημελήμεθα,
 Χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται ·
 Τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον ;

ΧΟΡΟΣ.

Νῦν ὅτε σοι παρέστακεν · ἐπεὶ daίμων
 Δήματος ἐν τροπαίᾳ χρονίᾳ μεταλ-
 λακτὸς, ἴσως ἂν ἔλθοι θαλερωτέρῳ
 Πνεύματι · νῦν δ' ἔτι ζεῖ.

ΕΤΕΟΚΛΗΣ.

Ἐξέξεσεν γὰρ Οἰδίπου κατεύγματα ·
 Ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
 Ὅψεις, πατρώων χρημάτων दाτήριοι.

ΧΟΡΟΣ.

Πείθου γυναιξί, καίπερ οὐ στέργων ὅμως.

ΕΤΕΟΚΛΗΣ.

Δέγοιτ' ἂν ὧν ἄνη τις · οὐδὲ χρὴ μακράν.

ΧΟΡΟΣ.

Μὴ ἄλθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.

ΕΤΕΟΚΛΗΣ.

Τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

ΧΟΡΟΣ.

Νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.

ΕΤΕΟΚΛΗΣ.

Οὐκ ἄνδρ' ὀπλίτην τοῦτο χρὴ στέργειν ἔπος.

ΧΟΡΟΣ.

Ἄλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις ;

ΕΤΕΟΚΛΗΣ.

Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά.

ΧΟΡΟΣ.

Πέφρικα τὰν ὠλεσίοικον θεὸν, οὐ θεοῖς ὁμοίαν, 720
 Παναληθῇ, κακόμαντιν πατρὸς εὐκταίαν Ἑρινὺν
 Τελέσαι τὰς περιθύμους κατάρας βλαψιφρόνως Οἶδι-
 πόδα. 725

Παιδολέτωρ δ' ἔρις ἄδ' ὀτρύνει.
 Ξένος δὲ κλήρους ἐπινωμᾷ Χάλυβος Σκυθῶν ἄποικος,
 Κτεάνων χρηματοδαίτας πικρὸς, ὠμόφρων σίδαρος, 730
 Χθόνα ναίειν διαπήλας, ὅποσας καὶ φθιμένοισιν κατέ-
 χειν,

Δ Τῶν μεγάλων πεδίων ἀμοίρους.

Ἐπειδὰν αὐτοκτόνως
 Αὐτοδαίκτοι θάνωσι, 735
 Καὶ χθονία κόνις πῆν
 Μελαμπαγὲς αἷμα φοίνιον,
 Τίς ἂν καθαρμὸν πόροι,
 Τίς ἂν σφε λούσειεν ; ὦ
 Πόνοι δόμων νέοι παλαι- 740
 οῖσι συμμιγείς κακοῖς.

Παλαιγενὴ γὰρ λέγω
 Παρβασίαν ὠκύποινον ·
 Αἰῶνα δ' ἐς τρίτον μένει.
 Ἀπόλλωνος εὖτε Λαῖος 745
 Βία, τρὶς εἰπόντος ἐν
 Μεσομφάλοις Πυθικοῖς
 Χρηστηρίοις θνήσκοντα γέν-
 νας ἄτερ σώζειν πόλιν.

Κρατηθεῖς δ' ἐκ φίλων ἀβουλίας 750
 Ἐγείνατο μὲν μόρον αὐτῷ,
 Πατροκτόνον Οἰδιπόδαν,
 Ὅστε μὴ πρὸς ἀγνάν
 Σπείρας ἄρουραν, ἣν' ἐτράφη,
 ῥίζαν αἱματόεσαν 755
 ἔτλα. Παράνοια συνᾶγε
 Νυμφίους φρενώλεις·
 Κακῶν δ' ὥσπερ θάλασσα κύμ' ἄγει·
 Τὸ μὲν πίτνον, ἄλλο δ' αἰείρει
 Τρίχalon, ὃ καὶ περὶ πρύ- 760
 μναν πόλεως καχλάζει.
 Μεταξὺ δ' ἀλκὰ δι' ὀλίγου
 Τείνει πύργος ἐν εὖρει.
 Δέδοικα δὲ σὺν βασιλεῦσι
 Μὴ πόλις δαμασθῇ. 765
 Τέλειαί γάρ παλαίφατοι ἀραί,
 Βαρεῖαι καταλλαγαί,
 Τὰ δ' ὅλοα πελόμεν' οὐ παρέρχεται.
 Πρόπρυμνα δ' ἐκβολὰν φέρει
 Ἄνδρῶν ἀλφηστᾶν 770
 Ὀλβος ἄγαν παχυνθείς.
 Τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν
 Θεοὶ καὶ ξυνέστιοι
 Πόλεος ὃ πολύβοτός τ' αἰὼν βροτῶν,
 Ὅσον τότε Οἰδίπουν τίον, 775
 Ἀναρπαξάνδραν
 Κῆρ' ἀφελόντα χώρας;
 Ἐπεὶ δ' ἀρτίφρων

Ἐγένετο μέλεος ἀθλίων
 Γύμων, ἐπ' ἄλγει δυσφορῶν 780
 Μαινομένα κρᾶδιά
 Δίδυμα κάκ' ἔτελεσεν.
 Πατροφόνῳ χερὶ τῶν
 Κρεισσοτέκνων ὀμμάτων ἐπλάγχθη.
 Τέκνοις δ' ἀραιάς 785
 Ἐφῆκεν ἐπικότους τροφάς,
 Αἰαί, πικρογλώσσους ἄρας,
 Καί σφε σιδαρονόμφ
 Δία χερὶ ποτὲ λαχεῖν
 Κτήματα· νῦν δὲ τρέω, 790
 Μὴ τελέσῃ καμψίπους Ἐρινύς.

ΑΓΓΕΛΟΣ.

Θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.
 Πόλις πέφευγεν ἦδε δούλειον ζυγόν·
 Πέπτωκεν ἀνδρῶν ὀβρίμων κομπύσματα·
 Πόλις δ' ἐν εὐδία τε καὶ κλυδωνίου 795
 Πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο.
 Στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
 Ἐφραξάμεσθα μονομάχοισι προστάταις·
 Καλῶς ἔχει τὰ πλείστ' ἐν ἑξ πυλώμασι·
 Τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτας 800
 Ἄναξ Ἀπόλλων εἵλετ', Οἰδίπου γένει
 Κραίνων παλαιὰς Λαῶν δυσβουλίας.

ΧΟΡΟΣ.

Τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν;

ΑΓΓΕΛΟΣ.

Ἄνδρες τεθνήσκουσιν ἐκ χερῶν αὐτοκτόνων. 805

ΧΟΡΟΣ.

Τίνες ; τί δ' εἶπας ; παραφρονῶ φόβῳ λόγου.

ΑΓΓΕΛΟΣ.

Φρονοῦσα νῦν ἄκουσον, Οἰδίπου γένος.

ΧΟΡΟΣ.

Οἱ ἄγε τάλαινα, μάντις εἰμὶ τῶν κακῶν.

ΑΓΓΕΛΟΣ.

Οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.

ΧΟΡΟΣ.

Ἐκείθι κῆλθον ; βαρέα δ' οὖν ὅμως φράσον.

810

ΑΓΓΕΛΟΣ.

Οὕτως ἀδελφαῖς χερσὶν ἡναίρουντ' ἄγαν.

ΧΟΡΟΣ.

Οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα.

ΑΓΓΕΛΟΣ.

Αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.

Τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα ·

Πόλιν μὲν εὖ πράσσουσιν, οἱ δ' ἐπιστάται,

815

Δισσὴν στρατηγῶν, διέλαχον σφυρηλάτῳ

Σκύθῃ σιδήρῳ κτημάτων παμψησίαν.

Ἐξουσι δ' ἦν λάβωσιν ἐν ταφῇ χθονὸς,

Πατρὸς κατ' εὐχῆς δυσπότμους φορούμενοι.

Πόλις σέσωσται · βασιλείῳ δ' ὁμοσπόροιν

820

Πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ.

ΧΟΡΟΣ.

Δ

ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι

Δαίμονες, οἳ δὴ Κάδμου πύργους

Τούσδε ῥύεσθε ·

Πότερον χαίρω κάπολολύξω

825

Πόλεως ἀσινεῖ σωτῆρι,
 * Ἡ τοὺς μογεροὺς καὶ δυσδαίμονας
 * Ἀτέκνους κλαύσω πολεμάρχους ;
 Οἱ δῆτ' ὀρθῶς κατ' ἐπωνυμίαν
 Καὶ πολυνεικεῖς 830
 * Ὦλοντ' ἀσεβεῖ διανοίᾳ.
 * Ὦ μέλαινα καὶ τελεία
 Γένεος Οἰδίου τ' ἀρὰ,
 Κακὸν με καρδίαν τι περιπίτνει κρύος.
 * Ἐτευξα τύμβῳ μέλος 835
 Θυιᾶς, αἵματοσταγείς
 Νεκροὺς κλύουσα δυσμόρως
 Θανόντας · ἡ δύσορνις ἄ-
 δε ξυναυλία δορός.
 * Ἐξέπραξεν, οὐδ' ἀπείπε 840
 Πατρόθεν εὐκταία φάτις ·
 Βουλαὶ δ' ἄπιστοι Λαῖου διηρκεσαν.
 Μέριμνα δ' ἀμφὶ πτόλιν ·
 Θέσφατ' οὐκ ἀμβλύνεται.
 * Ἴὼ πολύστονοι τόδ' εἰρ- 845
 γάσασθ' ἄπιστον · ἦλθε δ' αἰ-
 ακτὰ πῆματ' οὐ λόγῳ.
 Τὰδ' αὐτόδηλα, προὔπτος ἀγγέλου λόγος ·
 Διπλαῖ μέριμναι, διδυμάνορα
 Κάκ' αὐτοφόνα, δίμοιρα 850
 Τέλεια τάδε πάθη. Τί φῶ ;
 Τί δ' ἄλλο γ' ἢ πόνοι πόνων,
 Δόμων ἐφέστιοι ;
 * Ἀλλὰ γόων, ὦ φίλαι, κατ' οὖρον

Ἐρέσσειτ' ἀμφὶ κρατὶ πόμπιμον χεροῖν
 Πίτυλον, ὃς αἶεν δι' Ἀχέροντ' ἀμείβεται
 Τὺν ἄστονον, μελάγκροκον
 Ναύστολον θεωρίδα,
 Τὺν ἀστιβῇ πόλλωνι, τὰν ἀνάλιον,
 Πάνδοκον, εἰς ἀφανὴ τε χέρσον.
 Ἀλλὰ γὰρ ἤκουσ' αἶδ' ἐπὶ πρᾶγος
 Πικρὸν Ἀντιγόνη τ' ἦδ' Ἰσμήνη,
 Θρήνον ἀδελφοῖν· οὐκ ἀμφιβόλως
 Οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
 Στηθέων ἦσιν ἄλγος ἐπάξιον.
 Ἡμᾶς δὲ δίκη πρότερον φήμης
 Τὸν δυσκέλαδόν θ' ὕμνον Ἐρινύος
 Ἰαχεῖν Ἄϊδα τ'
 Ἐχθρὸν παιᾶν ἐπιμέλπειν.
 Ἰὼ δυσαδελφόταται πασῶν ὀπόσαι
 Στρόφον ἐσθῆσιν περιβάλλονται,
 Κλαίω, στένομαι, καὶ δόλος οὐδεὶς
 Μὴ 'κ φρενὸς ὀρθῶς με λυγαίνειν.

ΗΜΙΧΟΡΙΟΝ.

Ἰὼ ἰὼ δύσφρονες,
 Φίλων ἄπιστοι καὶ κακῶν ἀτρύμονες,
 Πατρώους δόμους ἐλόντες μέλεοι σὺν ἀλκᾷ.

ΗΜΙΧΟΡΙΟΝ.

Μέλεοι δῆθ' οἱ μελέους θανάτους
 Εὗροντο δόμων ἐπὶ λύμῃ.

ΗΜΙΧΟΡΙΟΝ.

Ἰὼ ἰὼ δωματῶν
 Ἐρειψίτοιχοι καὶ πικρὰς μοναρχίας

Ἰδόντες, τί δὴ διήλλαχθε σὺν σιδάρφῃ ;

885

ΗΜΙΧΟΡΙΟΝ.

Κάρτα δ' ἀληθῇ πατρὸς Οἰδιπόδα
Πότνι Ἑρινὺς ἐπέκρανε.

ΗΜΙΧΟΡΙΟΝ.

Δι' εὐωνύμων τετυμμένοι,
Τετυμμένοι δῆθ', ὁμο-
σπλάγχχνων τε πλευρωμάτων

890

* * *

Αἰαῖ δαιμόνιοι,
Αἰαῖ δ' ἀντιφόνων
* θανάτων ἀραί.

ΗΜΙΧΟΡΙΟΝ.

Διανταίαν λέγεις δόμοισι καὶ
Σώμασιν πεπλαγμένους,
Ἀναυδάτφ μένει
Ἀραίφ τ' ἐκ πατρὸς
Διχόφρону πότμφ.

895

ΗΜΙΧΟΡΙΟΝ.

Διήκει δὲ καὶ πόλιν στόνος,
Στένουσι πύργοι, στένει
Πέδον φίλανδρον · μενεῖ
Κτέανά τ' ἐπιγόνους,
Δι' ὧν αἰνομόροις,
Δι' ὧν νεῖκος ἔβα,
Καὶ θανάτου τέλος.

900

905

ΗΜΙΧΟΡΙΟΝ.

Ἑμοιράσαντο δ' ὄξυκάρδιοι
Κτήμαθ', ὥστ' ἴσον λαχεῖν.

Διαλλακτῆρι δ' οὐκ
 Ἀμεμφία φίλοις,
 Οὐδ' ἐπίχαρις Ἄρης.

910

ΗΜΙΧΟΡΙΟΝ.

Σιδάρόπλακτοι μὲν ὧδ' ἔχουσι,
 Σιδάρόπλακτοι δὲ τοὺς μένουσι,
 Τάχ' ἂν τις εἴποι, τίνες ;
 Τάφων πατρώων λαχαί.

ΗΜΙΧΟΡΙΟΝ.

Δόμων μάλ' ἀχὰν ἐς οὓς προπέμπει
 Δαϊκτῆρ ἦοός, αὐτόστονος, αὐτοσπῆμων,
 Δαϊόφρων, οὐ φιλογαθῆς, ἐτύμως δακρυχέων ἐκ φρε-
 νός, ἃ

915

Κλαιομένας μου μινύθει τοῖνδε δυοῖν ἀνάκτιν. 920

ΗΜΙΧΟΡΙΟΝ.

Δ

Πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν
 Ὡς ἐρξάτην πολλὰ μὲν πολίτας,
 Ξένων τε πάντων στίχας
 Πολυφθόρους ἐν δαί.

925

ΗΜΙΧΟΡΙΟΝ.

Ἴω δусаίων σφὶν ἁ τεκοῦσα
 Πρὸ πασῶν ὀπόσαι τεκνογόνοι κέκληνται.
 Παιῖδα τὸν αὐτὰς πόσιν αὐτᾶ θεμένα τούσδ' ἔτεχ', οἱ
 δ' ὧδ' ἔτελεύ-
 τασαν ὑπ' ἀλλαλοφόνοις χερσὶν ὁμοσπόροισιν.

930

ΗΜΙΧΟΡΙΟΝ.

Ὅμόσποροι δῆτα καὶ πανώλεθροι,
 Διατομαῖς οὐ φίλαις,
 Ἐριδι μαινομένα,

935

Νείκεος ἐν τελευτᾷ.

ΗΜΙΧΟΡΙΟΝ.

Πέπαιται δ' ἔχθος, ἐν δὲ γαίᾳ

Ζόα φονορύτφ ,

Μέμικται · κάρτα δ' εἶσ' ὄμαιμοι.

940

Πικρὸς λυτῆρ νεικέων

Ὅ πόντιος ξείνος ἐκ πυρὸς συθεῖς

Θηκτὸς σίδαρος · πικρὸς δὲ χρημάτων

Κακὸς दाτητὰς Ἄρης

945

Ἄρὰν πατρώαν τιθεῖς ἀληθῆ.

ΗΜΙΧΟΡΙΟΝ.

Ἐχουσι μοῖραν λαχόντες, ὦ μέλαιοι,

Διοσδότων ἀχέων ·

Ἐπὸ δὲ σώματι γᾶς

Πλοῦτος ἄβυσσος ἔσται.

950

ΗΜΙΧΟΡΙΟΝ.

Ἰὼ πολλοῖς ἐπανθίσαντες

Πόνοισί γε δόμους ·

Τελευτᾷ δ' αἰδ' ἐπηλάλαξαν

Ἄραι τὸν ὄξυν νόμον,

Τετραμμένου παντρόπῳ φυγᾷ γένους.

955

Ἔστακεν Ἄτας τροπαῖον ἐν πύλαις,

Ἐν αἷς ἐθείνοντο, καὶ

Δυοῖν κρατήσας ἔληξε δαίμων.

960

ΑΝΤΙΓΟΝΗ.

Παισθεῖς ἔπαισας.

ΙΣΜΗΝΗ.

Σὺ δ' ἔθανες κατακτανών.

ΑΝΤΙΓΟΝΗ.

Δορὶ δ' ἔκανες.

ΙΣΜΗΝΗ.

Δορὶ δ' ἔθανες.

ΑΝΤΙΓΟΝΗ.

Μελεόπονος.

ΙΣΜΗΝΗ.

Μελεοπαθής.

ΑΝΤΙΓΟΝΗ.

Ἴτω δάκρυα.

ΙΣΜΗΝΗ.

Ἴτω γόος.

ΑΝΤΙΓΟΝΗ.

Προκείται κατακτάς.

965

Ἢὲ ἤ, μαίνεται γόοισι φρήν.

ΙΣΜΗΝΗ.

Εντὸς δὲ καρδία στένει.

ΑΝΤΙΓΟΝΗ.

Ἴὼ ἰὼ πάνδυρτε σύ.

ΙΣΜΗΝΗ.

Σὺ δ' αὖτε καὶ πανάθλιε.

ΑΝΤΙΓΟΝΗ.

Πρὸς φίλου ἔφθισο.

970

ΙΣΜΗΝΗ.

Καὶ φίλον ἔκτανες.

ΑΝΤΙΓΟΝΗ.

Διπλᾶ λέγειν.

ΙΣΜΗΝΗ.

Διπλᾶ δ' ὀρᾶν.

ΑΝΤΙΓΟΝΗ.

Ἀχέων τοίων τὰδ' ἐγγύθεν.

ΙΣΜΗΝΗ.

Πέλας αἶδ' ἀδελφαὶ ἀδελφεῶν.

ΧΟΡΟΣ.

Ἴω μοῖρα βαρυδότειρα μογερά,

975

*Πότνι' ὅτ' Οἰδίου σκιά,**Μέλαιν' Ἑρινύς, ἣ μεγασθενὴς τις εἶ.*

ΙΣΜΗΝΗ.

*Ἢ ἐνὶ δυσθέατα πῆματα**Ἐδείξατ' ἐκ φυγᾶς ἐμοί.*

ΑΝΤΙΓΟΝΗ.

Οὐδ' ἔκεθ' ὥς κατέκτανεν.

980

ΙΣΜΗΝΗ.

Σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.

ΑΝΤΙΓΟΝΗ.

Ἀπώλεσε δῆτα.

ΙΣΜΗΝΗ.

Καὶ τόνδ' ἐνόσφισε.

ΑΝΤΙΓΟΝΗ.

Τάλαν γένος.

ΙΣΜΗΝΗ.

*Τάλανα παθόν.**Δύστονα κήδε' ὁμώνυμα.*

ΑΝΤΙΓΟΝΗ.

Δίνγρα τριπάλτων πημάτων.

985

ΙΣΜΗΝΗ.

Ὅλοα λέγειν.

ΑΝΤΙΓΟΝΗ.

Ὅλοα δ' ὀράν.

ΧΟΡΟΣ.

Ἴω μοῖρα βαρυδότειρα μογερά,

Πότνια τ' Οἰδίπου σκιὰ,
Μέλαιν' Ἑρινὺς, ἧ μεγασθενὴς τις εἶ.

ΑΝΤΙΓΟΝΗ.

Σὺ τοίνυν οἶσθα διαπερῶν. 990

ΙΣΜΗΝΗ.

Σὺ δ' οὐδὲν ὕστερον μαθῶν.

ΑΝΤΙΓΟΝΗ.

Ἐπεὶ κατήλθες ἐς πόλιν.

ΙΣΜΗΝΗ.

Δορός γε τῷδ' ἀντηρέτας.

ΑΝΤΙΓΟΝΗ.

Ὅλοα λέγειν.

ΙΣΜΗΝΗ.

Ὅλοα δ' ὀρᾶν.

ΑΝΤΙΓΟΝΗ.

Ἰὼ πόνος. 995

ΙΣΜΗΝΗ.

Ἰὼ κακὰ
Δώμασι καὶ χθονὶ, πρὸ πάντων δ' ἐμοί.

ΑΝΤΙΓΟΝΗ.

Ἰὼ ἰὼ, καὶ πρόσσω γ' ἐμοί.

ΙΣΜΗΝΗ.

Ἰὼ ἰὼ δυστόνων κακῶν
Ἄναξ Ἑτεόκλεις ἀρχηγέτα.

ΑΝΤΙΓΟΝΗ.

Ἰὼ πάντων πολυστονώτατοι. 1000

ΙΣΜΗΝΗ.

Ἰὼ δαιμονῶντες ἐν ἅτα.

ΑΝΤΙΓΟΝΗ.

Ἰὼ ἰὼ, ποῦ σφε θήσομεν χθονός ;

Ἴὼ ὅπου τιμιώτατον.

ΙΣΜΗΝΗ.

Ἴὼ ἰὼ πῆμα πατρὶ πάρευνον.

ΚΗΡΥΞ.

Δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ 1005

Δήμου προβούλοις τῆσδε Καδμείας πόλεως·

Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς

Θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·

Εἵργων γὰρ ἐχθροὺς θάνατον εἴλετ' ἐν πόλει·

Ἰρῶν πατρώων δ' ὅσιος ὦν μομφῆς ἄτερ 1010

Τέθνηκεν οὐπὲρ τοῖς νέοις θνήσκειν καλόν.

Οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν.

Τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν

Ἐξω βαλεῖν ἄθαπτον, ἀρπαγὴν κυσὶν,

Ὡς ὄντ' ἀναστατήρᾳ Καδμείων χθονὸς, 1015

Εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ

Τῷ τοῦδ'· ἄγος δὲ καὶ θανὼν κεκτῆσεται

Θεῶν πατρώων, οὓς ἀτιμάσας ὅδε

Στράτευμ' ἐπακτὸν ἐμβαλὼν ἥρει πόλιν.

Οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ 1020

Ταφέντ' ἀτίμως τούπιτίμιον λαβεῖν·

Καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα

Μήτ' ὀξυμόλποισ προσσέβειν οἰμώγμασιν,

Ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο·

Τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει. 1025

ΑΝΤΙΓΟΝΗ.

Ἐγὼ δὲ Καδμείων γε προστάταις λέγω,

Ἦν μὴ τις ἄλλος τόνδε συνθάπτειν θέλῃ,

Ἐγὼ σφε θάψω καὶ κίνδυνον βαλῶ

Θάψας' ἀδελφὸν τὸν ἐμὸν, οὐδ' αἰσχύνομαι
 Ἐχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει. 1030
 Δεινὸν τὸ κοινὸν σπλάγγχρον, οὗ πεφύκαμεν,
 Μητρὸς ταλαίνης καπὸ δυστήνου πατρός.
 Τοιγὰρ θέλουσ' ἄκουτι κοινῶναι κακῷ
 Ψυχῇ, θανόντι ζῶσα συγγόνῳ φρενί.
 Τούτου δὲ σάρκας οὐδὲ κοιλογάστορες 1035
 Λύκοι πάσσονται· μὴ δοκησάτω τιμί.
 Τάφον γὰρ αὐτὴ καὶ κατασκαφὰς ἐγώ,
 Γυνή περ οὔσα, τῷδε μηχανήσομαι
 Κόλπῳ φέρουσα βυσσίνου πεπλώματος.
 Καὶ τὴ καλύψω· μηδέ τῃ δόξῃ πάλιν· 1040
 Θάρσει παρέσται μηχανὴ δραστήριος.

ΚΗΡΥΞ.

Αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε.

ΑΝΤΙΓΟΝΗ.

Αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.

ΚΗΡΥΞ.

Τραχὺς γε μέντοι δῆμος ἐκφυγὼν κακά.

ΑΝΤΙΓΟΝΗ.

Τράχυν', ἄθαρπτος δ' οὔτος οὐ γενήσεται. 1045

ΚΗΡΥΞ.

Ἄλλ' ὅν πόλις στυγεί, σὺ τιμήσεις τάφῳ;

ΑΝΤΙΓΟΝΗ.

Ἦδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς.

ΚΗΡΥΞ.

Οὐ, πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν.

ΑΝΤΙΓΟΝΗ.

Παθὼν κακῶς κακοῖσιν ἀντημείβετο.

ΚΗΡΥΞ.

Ἄλλ' εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν. 1050

ΑΝΤΙΓΟΝΗ.

*Εἰς περαίνει μῦθον ὑστάτη θεῶν.

Ἐγὼ δὲ θάψω τόνδε · μὴ μακρηγόρει.

ΚΗΡΥΞ.

Ἄλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

ΧΟΡΟΣ.

Φεῦ φεῦ.

*Ὡ μεγάλαυχοι καὶ φθερσιγενεῖς
Κῆρες Ἑρινύες, αἴτ' Οἰδιπόδα 1055

Γένος ὠλέσατε πρυμνόθεν οὕτως.

Τί πάθω ; τί δὲ δρῶ ; τί δὲ μήσωμαι ;

Πῶς τολμήσω μήτε σὲ κλαίειν

Μήτε προπέμπειν ἐπὶ τύμβῳ ;

Ἄλλὰ φοβοῦμαι κάποτρέπομαι 1060

Δεῖμα πολιτῶν.

Σύ γε μὴν πολλῶν πενθητήρων

Τεύξει · κείνος δ' ὁ τάλας ἄγχοος

Μονόκλαντον ἔχων θρήνον ἀδελφῆς

Εἴσι. Τίς ἂν ταῦτα πίθοιτο ; 1065

ΗΜΙΧΟΡΙΟΝ.

Δράτω τι πόλις καὶ μὴ δράτῳ

Τοὺς κλαίοντας Πολυνείκη.

*Ἡμεῖς μὲν ἴμεν καὶ συνθάψομεν

Αἶδε προπομποί.

Καὶ γὰρ γενεᾷ κοινὸν τόδ' ἄχος, 1070

Καὶ πόλις ἄλλως

*Ἄλλοτ' ἐπαινεῖ τὰ δίκαια.

ΗΜΙΧΟΡΙΟΝ.

Ἡμεῖς δ' ἄμα τῷδ', ὥσπερ τε πόλιν

Καὶ τὸ δίκαιον. ξυνεπαινεί.

Μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν

1075

Ὅδε Καδμείων ἤρυνξε πόλιν

Μὴ 'νατραπήναι

Μηδ' ἀλλοδαπῶν κύματι φωτῶν

Κατακλυσθῆναι τὰ μύλιστα.



NOTES.



NOTES.

V. 1. *χρή λέγειν*. After *χρή* supply *ἐκείνον*. — *τὰ καίρια*, *what befits the time*. Comp. below, v. 619.

2. *Ὅστις φυλάσσει*, *whoever carefully attends to*, *πρᾶγος*, = *τὰ πράγματα*, *the business of the state*. Comp. Thuc. iii. 72, *οἱ ἔχοντες τὰ πράγματα*; Herod. vi. 39. 83; and Blomf. ad loc. — *ἐν πρύμνῃ πόλεως*. The poets frequently compare the state with a ship. Thus Soph. in *Antig.* 189, ed. Wunder, *ἥδ' ἐστὶν ἡ σώζουσα*, where the Scholiast adds *ἢ πόλις δηλονότι*. Also in the Ode "In Fortitudinem," ascribed to Erinna, v. 11, *σὺ δ' ἀσφαλέως κυβερνᾷς ἄσπετος λαῶν*. Hor. *Carm.* i. 14, and Blomf. ad loc.

3. *Οἷακα νωμῶν*. *οἷαξ* is the helm or rudder. Homer uses the same expression in *Odyss.* xii. 218, *ἐπεὶ νηὶς γλαφυρῆς οἷηια νῶμας*. In *Odyss.* x. 32 he calls it *πόδα νῆος*. — *νωμάω*, to use and move skilfully, so as to retain full command over the helm, even when in the swiftest motion. In v. 25 its meaning is *to revolve*. — *βλέφαρα μὴ κοιμῶν ὕπνῳ*. The same thought is expressed in Hom. *Il.* ii. 24, as cited by Stanl. *μὴ* is used with the participle, when the writer does not think of a particular person or a thing existing in reality, but supposes such a one as merely possible. Comp. Matth. § 608. 5. Expressions like *κοιμῶν ὕπνῳ* are frequent

matic writers, in

order to increase the effect. Thus, Soph. Electr. 650, ζῶσαν ἀβλαβῇ βίῃ. Antig. 65, ἔπνευ γ' εὐδοντα, where comp. Wunder.

4. Εἰ μὲν γὰρ εὖ πράξαιμεν. On the opt. πράξαιμεν cfr. Matth. § 523. 2. The aorist is used, because the action is thought transient and not permanent. Matth. § 501. Observe, beside, the difference between εὖ πράσσειν and εὖ τυχεῖν. Both mean *to be fortunate*; the latter, however, expresses merely to be fortunate in our actions as far as they depend on an overruling fate; whilst εὖ πράσσειν conveys the idea that our actions have fortunate results, because they have been carried on in an effective manner. — αἰτία θεῶν, sc. ἂν εἴη, *the merit would be ascribed to the gods*. The ancients ascribed victory in battle to the influence of the gods. Thus, Hom. Il. vii. 101, αὐτὰρ ὑπέρθε νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν. Blomf. reads θεοῦ, which is found in the Codex Mediceus and sixteen other manuscripts, and is supported by v. 21, εὖ ῥέπει θεός, vv. 35, 625.

5. αὐθ'. αὐτε is the Ionic form of the Attic αὐθις. Both forms are used by Æschylus promiscuously; the former, e. g., in Agam. 321 Well.; the latter in Agam. 331. — δ μὴ γένοιτο. "Ad avertendum δυσφημίαν verborum insequentium ait δ μὴ γέν." (Stanl.) Similar is below, v. 426, δ μὴ κραῖνοι τύχη, and 549, δ μὴ κραῖνοι θεός.

6. εἰς πολὺς, i. e. εἰς πλείστον vel μάλιστα. Cfr. Matth. § 46, where he compares the Latin "unus omnium maxime." Thus, Pers. 327, εἰς ἀνὴρ πλείστον πόνον ἔχθοις παρασχών. Comp. also Blomf. ad loc. and Aristoph. Ran. 1044 (ed. Bekk.).

7. Ὑμνοῖθ'. Suidas, ὑμνεῖν, ὀδύρεσθαι, μέμψεσθαι, λοιδορεῖν. Sophocles uses ἐφθυμῶν similarly in Œd. Tyr. 1275. — φροίμοις, contr. from προοιμίους. φροῖμιον properly means the prelude of a song, then the song itself; here, *abuse*. — πολυρρόβοις, *flowing from the mouths of many*.

Æschylus is fond of forming adjectives from ῥόθος (the noise of waves); thus we have below, ταχυρρόθους λόγους, and v. 368, ἐπιρρόθον. See Blomf. ad loc.

8. ὧν Ζεὺς πόλει. The genitive ὧν governed by ἐπώνυμος expresses that by which the surname is occasioned. Cfr. Matth. § 375, Obs. 3. Translate: *From which things* (i. e. from averting which things) *may Zeus deserve his name ἀλεξητήριος* (averruncus) *at the hands of the Thebans*. Linw. Soph. CEd. Col. 143 has Ζεὺ ἀλεξήτορ. Blomf.

10. ἐλλείποντ'. ἐλλείπειν, with genitive, means *abesse*; with accusative, *omitto*.

11. Ἡβης ἀκμαίας, *the full-grown bloom of manhood*. — ἔξηβον χρόνῳ. He who has passed the time of life called ἦβη, i. e. who is beyond thirty-five years old. The Scholiast understands the poet to mean the old men. Well. translates it by *senes*, but Blomf., Bothe, and Dind. take the term for those who have reached the age of ripened manhood. The poet probably meant the citizens past their prime, yet still vigorous enough to bear arms (see below, v. 13).

12. βλάστημον πολύν, *still cherishing much vigor*. ἀλδείνειν, *to make stronger* (*to increase*, below, v. 557). Comp. Hom. Od. xviii. 70, Ἀθήνη μέλει ἥλδανε ποίμενι λαῶν. Æsch. Prom. 550.

13. ὦραν τ' ἔχονθ' ἕκαστον. Well. and Linw. take ὦρα as equivalent to ἦβη (*prime*), whilst Blomf. renders the words by "et unumquemque secundum ætatem quam habet," which is rejected by Dind., who, with Butler, prefers ὦραν, *cura*. This emendation Well. and Linw. consider unnecessary. The latter divides the men spoken of by Eteocles into three classes; namely, 1. the young men under twenty-five (ἐλλείποντ' ἔτι ἦβης ἀκμαίας); 2. those who had ὦραν ἕκαστον, i. e. were in their full prime; and 3. the ἔξηβοι χρόνῳ, who, of thirty-five, still retained πολὺν οὐκ ἔτι ἔχονθ' ἕκαστον, who, of thirty-five, still retained πολὺν οὐκ ἔτι ἔχονθ' ἕκαστον.

prime, below, v. 535, ὥρας φουούσης. Comp. also Il. ii. 468, where Homer has ὥρη for ὥρη εἰαρυνῇ; also Odys. ix. 51.

14. Πόλει τ' ἀρήγειν. ἀρήγειν τίνι, *to defend something*; ἀρήγειν τι, *to ward off something*, as below, v. 119. — θεῶν ἐγχωρίων. The *Dii indigetes vel indigenæ*. Blomf. The same term is used Agam. 810, where Blomf. compares Thuc. iv. 87, μάρτυρας μὲν θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποιήσομαι. Some of the principal deities worshipped at Thebes were Athene (Ὀγκα, v. 164), Apollo (Ismenius), Artemis (Eukleia, v. 450), etc.

15. μὴ ἔαλειφθῆναι ποτε. The construction is ἀρήγειν βωμοῖσι, ὥστε τιμάς, etc. The infinitive is used in order to explain more fully in what the ἀρήγειν πόλει καὶ βωμοῖσι consisted. Cfr. Matth. § 532. d.

16. γῇ τε μητρὶ. γῆ ματέρι, Soph. Œd. Col. 1480.

17. Ἡ γὰρ = αὐτῇ, Matth. § 286.

18. πανδοκοῦσα, *all-receiving, kindly taking upon herself*. The Scholiast explains: πάντα τὸν πόνον τῆς παιδικῆς ἡλικίας ὑποδεχομένη.

19. Ἐθρέψατ' . . . γένοισθε. For the purpose of bringing the leading thought in the sentence more prominently forward, the poet has put the words οἰκιστῆρας ἀσπιδηφόρους πιστοὺς by attraction in the principal clause, they being properly, together with γένοισθε, the predicate of the dependent clause. With the attraction resolved, the sentence would stand thus: ἐθρέψατο ὑμᾶς ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. Cfr. Jelf, § 898, Obs. 3, and Dind. ad loc. The optative is used, because ἐθρέψατο is in the past sense (Matth. § 518. 1), implying at the same time the wish that they might grow up as defenders of the land (Matth. § 518. 5).

20. πρὸς χρέος τόδε, *towards this needful occasion*, i. e. so as to be able to meet it when it comes.

21. εὖ ῥέπει θεός, sc. τὰ τάλαντα, *the god inclines the scales favorably*, i. e. favors us. Zeus is frequently repre-

sented by the poets, from Homer downwards, as holding the golden scales in which the fate of the battle was placed. Thus, Hom. Il. viii. 69 (xxii. 212), καὶ τότε δὴ χρύσεια πατὴρ ἐτίθειε τάλαντα, where Bothe quotes Virgil, Æn. xii. 725, 726: "Jupiter ipse duas æquato examine lances Sustinet, et fata imponit diversa duorum." Milton, Par. Lost, iv. 996: "... had not soon Th' Eternal, to prevent such horrid fray, Hung forth in heaven his golden scales," etc. Cfr. also Aristoph. Ran. 1394. Similar to the passage before us is Æsch. Suppl. 405, τῶνδ' ἐξ ἴσου μεπομένων.

22. Χρόνον γὰρ ἤδη τόνδε, *all this time*, the accusative expressing duration. — πυργηρουμένοις, *turribus inclusis, obsessis*.

23. τὰ πλείω, *for the most part*. — καλῶς κυρεῖ = καλῶς ἔχει. — ἐκ θεῶν, *by the aid of the gods*, since the prosperous condition of the country proceeded from them. Comp. Prom. 759, ἦτις ἐκ Διὸς πάσχω κακῶς. Choeph. 1006.

24. οἰωνῶν βοτήρ. Βοτήρ, ὁ ποιμήν, *the lord*. Schütz thinks Tiresias had been called here οἰωνῶν βοτήρ, because he kept and fed birds, which he used for auguries; this is, however, refuted by the meaning of οἰωνός, which applies only to large birds, such as vultures (see below, v. 1020), from whose flight the auguries were taken. The Schol. to Soph. Antig. 989 remarks of Tiresias, that he could summon the birds from all quarters, when he wanted them.

25. Ἐν ᾧσι νωμῶν καὶ φρεσίν, i. e. ἀκούων καὶ φρονῶν. Cfr. Soph. Ant. 999. On account of his blindness, Tiresias could of course only judge from the cries of the birds, and the noise which they made with their wings. Schol. B. says, however, that his daughter informed him of the flight of the birds. The myth, that Chariklo, the mother of Tiresias, requested Pallas to restore sight to her blind son, and that the gods to do so, opened his ears so that he could hear of all the



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govern the genitive, as it is only a part and not the whole that is touched. Cfr. Matth. § 330; Jelf, § 536. *φόνου* (see v. 47), properly *murder*; then the blood shed by murder or slaughter. Comp. Eurip. Hel. 1591, *ἐκ δὲ ταυρείου φόνου*. In Eurip. Electr. 92, we find more fully *πυρᾷ τ' ἐπέσφαξ' αἷμα μηλείου φόνου*. See also Blomf. ad Prom. 363. On the custom of vowing by the blood of a victim (sometimes a human being) the accomplishment of a warlike undertaking, comp. Virg. Æn. iv. 425 and Stanl. ad loc. Pausanias in Corinthiaca 2. 19 relates that the seven chiefs swore at the altar of Jupiter Pluvius. A similar scene is described in Hom. Il. ii. 410.

45. Ἄρη . . . ὠρκωτότησαν. Verbs signifying to swear, to curse, etc., take an accusative of the person or object by which one swears or curses. Matth. § 413; Jelf, § 566. 2. — Ἐνώ, the goddess of war, the Bellona of the Romans. Some made her the nurse, others the mother, and others again the sister of Ares. Her occupation was either to direct the chariot of Ares or to precede him in battle. She was represented as a terrible woman, with dishevelled hair, rushing wildly about, armed with shield and lance, and holding a bloody scourge in her hand. Her chief temple was at Comana in Pontus. She was also worshipped at Orchomenos. Cornutus de Nat. Deor., p. 56, says, Ἐνὸς δὲ ἐστὶν ἡ ἐνιοῦσα θυμὸν καὶ ἀλκὴν τοῖς μαχομένοις. — Φόβον. According to Hesiod (Theog. 932), Φόβος and Δείμος were the sons of Ares and Aphrodite. (On the reason why these parents were assigned to them, cfr. Van Lennep, Commentar. in Hes. Theog. p. 374.) Homer and Hesiod make both the servants of Ares, who put his horses into his chariot. Il. xv. 119; Hesiod, Scut. 195 and 463.

49. Μνημεῖά θ' αὐτῶν, mementos. It was customary with warriors to send such tokens to their friends at home, before they engaged in any desperate battle. According to Hesych. and Schol. A., they consisted of buckles, locks

of hair, scarfs (*ταίλαι*), etc. — *εἰς δόμους*, for home, i. e. in order to send them home.

50. *Πρὸς ἄρμ' Ἀδράστου*. They hung the *μνημεῖον* to the chariot of Adrastus, because he alone was promised by the oracle to return home safe (cfr. Mure, Hist. of Gr. Lit., Vol. II., Thebais); yet they did not attain their object, for Adrastus, as the mythus tells us, did not return home on his chariot, but merely escaped death by the swiftness of the divine horse Areion. — *δάκρυ* for *δάκρυα*. Hom. Il. xiii. 88, *δάκρυα λείβων*; but Il. vi. 496, *θαλερὸν κατὰ δάκρυ χέουσα*.

51. *οἶκτος*, lamentation. Thus Soph. Œd. Col. 1636, *οὐκ οἶκτου μέτα κατήνεσεν*. Comp. also Choeph. 401, and Blomf. Gloss. to that verse.

53. *λεόντων ὡς Ἄρη δεδορκότων*, as of lions looking warlike. Thus, below, v. 498, *φόβον βλέπων*, looking fearful, where it is equivalent to *βλέμμα φόβου*. Thus also in Æsch. Pers. 81, *ἄμμασι λεύσσω φονίον δέργμα δράκοντος*. Similar is Hom. Il. ii. 269, *ἀχρεῖον ἰδὼν*, looking stupidly. Il. iii. 342, *δεινὸν δερκόμενοι*. Cfr. Matth. § 409; Jelf, § 554. In reference to *λεόντων* it may be remarked, that Æschylus is fond of comparing his heroes with animals distinguished for prowess, especially the lion and eagle. Thus, e. g., Agam. 717; Choeph. 247, *γένναν εὖνιν αἰετοῦ πατρός*, the orphan offspring of the eagle father (meaning Agamemnon).

54. *ἕκω*, delay arising from fear.

55. *πάλω λαχών*, obtaining by lot. Thus, Hom. Il. xxiii. 862, *εὐλήρω λάχων*. *πάλος* sors; sensu primario *quassatio*, galeæ scilicet, in quam sortes seu tesseras singulorum nominibus inscriptas, demiserant. Blomf.

57. *Πρὸς ταῦτ', accordingly, therefore*. Cfr. below, v. 312, *πρὸς τὰδε*; also Eurip. Phœn. 531, and Soph. Electr. 383, *πρὸς ταῦτα φράζου*.

58. *τάγευσαι*. *ταγέω*, properly to command, to lead; here, to arrange. — *τάχος* for *τάχα*, i. e. *ἐν τάχει*, quickly.

Thus, below, v. 675, *φέρ' ὡς τάχος κημίδας*. Comp. Eum. 179, and Eurip. Rhes. 986. For other accusatives used thus adverbially, comp. Matth. § 425; Jelf, § 579. 7.

60. *κονίει*. *κονίω*, lit. *to soil with dust, to raise dust*; hence, *to march quickly*.

62. *κεδνός*, i. e. *αγαθός*. Comp. below, v. 407, and Soph. Ajac. 663, *ολακοστρόφος*, *the helmsman*. In Prom. 153 the term *ολακονόμος* occurs. — This verse has been borrowed by Euripides, Med. 524, *ἀλλ' ὥστε ναὸς κεδνὸν ολακοστρόφον*.

63. *πρὶν . . .* "*Ἄρεος*, *before the breath of Ares*, i. e. the fury of war, SHALL HAVE *rushed down* (like a tempest); *πνοάς* is subject to *καταγίσται*. On the various constructions of *πρὶν*, comp. Matth. § 522. 2. c.; Jelf, § 848. The expression *πνοαὶ Ἄρεος* is repeated below, v. 115.

64. *βοῇ γὰρ κῦμα χερσαίων στρατοῦ*, *the terrestrial wave of the army*, i. e. the army which rolls along like a roaring wave. The adjective *χερσαίων* (*χέρσος*, ἡ *ἔρημος γῆ καὶ τραχεία*) is added to *κῦμα*, in order to define it, and to show that not a real wave is meant, but that the term is used metaphorically. Thus, below, v. 82, *κόνις . . . ἀναυδὸς . . . ἄγγελος*. See Matth. § 446. 10, Obs. 4, and Blomf. Gloss. ad Agam. 81.

65. *ὅστις ὥκιστος*, sc. *ἔστι*; translate, *and take the earliest possible opportunity for these measures*.

66. *τὰ λοιπά*, *de reliquo*. On this accusative, used adverbially, comp. note to *τάχος* in v. 58. — *ἡμεροσκόπον*, *who watches by day*.

68. *ἀβλαβὴς ἔσει*, *thou shalt be safe* (from unexpected danger).

69. *πολισσοῦχοι*, poet. for *πολισσοῦχοι*. *οἱ τὴν πόλιν συνέχοντες καὶ φυλάσσοντες*, Schol. Eteocles addresses here especially Athene, Ares, and Aphrodite.

70. *Ἄρά τ' Ἐρινύς*. *Ἄρά*, Lat. *Dira*. *Ἐρινύς* has here the force of an adjective, so that we may translate *Ἄρά τ' Ἐρινύς*, *avenging (destroying) curse*. On the curse which Œdipus pronounced on his sons, comp. Introduction.

71. Μή μοι πόλιν . . . ἐκθαμνίσῃτε. The subjunctive expresses ardent desire that the city may not be utterly destroyed. See Jelf, § 420. 3, Obs. — πρύμνοθεν, *from the bottom*. The proper reading is, however, πρέμνοθεν (a *stirpe*), as restored by Voss from v. 1056. See Blomf. ad loc. and Wunder ad Soph. Antig. 708.

72. θηάλαστον, contr. from θηϊάλαστον (δηϊόν-ἀλίσκομαι). — Ἑλλάδος φθόγγον χίουςαν (ἔχουσιν τὴν μὴ βάρβαρον οὖσαν, Schol.). χίουςαν, *speaking, uttering*; thus, Pind. Isthm. vii. 129 (Bergk), θρηῖνόν τε πολύφαιμον ἔχεαν.

73. δόμους ἐφεστίους, *houses having altars*. Blomf. disapproves of this meaning, and translates by *Graciæ indigenas*; but the examples he adduces in support of his interpretation (Hom. Il. ii. 125, Æsch. Sept. 851, Eum. 574, Suppl. 361, etc.) have little resemblance to the passage before us.

75. σχεθεῖν. The Schol. says σχεθεῖν is used for σχῆτε or σχίθητε; it is, however, better to understand a word like δότε, *grant*, ποιεῖτε, *cause*, or εὐχομαι. This elliptical use of the infinitive with the accusative in prayers and invocations is very common. Cfr. Matth. § 547; Jelf, § 671. 6.

76. ξυνά. κοιωφελῇ καὶ ὑμῖν, Schol. What interests both parties, gods and citizens.

78. After Eteocles has finished his address to the gods, and has withdrawn from the stage, the Chorus, consisting of Theban virgins, make their appearance. We must suppose them to hurry on the scene in great consternation, caused by the news which has just reached their ear of the approach of the Argive host. Having placed themselves in a position which enables them to survey the surrounding country, they become aware of the actual approach of the enemy by the cloud of dust which rises up in the direction of their camp. Their agitation now increases; for a time they are at a loss to whom to look for deliverance; but with the returning calmness of their minds, their trust

in the protecting help of their native gods also increases, so that (v. 110) they commence addressing the chief deities worshipped at Thebes successively in fervent prayer. Once more, however (v. 150), the Chorus are interrupted in their litany by the noise produced by the hostile army, now already stationed under the very walls of Thebes; but (v. 165) they again recover from their terror, and conclude their prayer by a general address to the gods. — The Chorus, at least down to v. 164, is composed *κατὰ σχῆσιν*, i. e. in one uninterrupted whole, an arrangement which is calculated, and on that account adopted by the dramatists, to give to lyrical composition more of the character of a narrative (cfr. Schol. ad Eurip. Phœn. 246). The general address to the gods, commencing at v. 164, has, however, been properly subdivided by Hermann into a strophe (vv. 164–172) and antistrophe (vv. 173–181). — *Θρεῦμαι*, Doric for *θροῦμαι* (which Blomf. reads, but Hermann rejects as not used by the Tragedians), *I utter*. The word is related to *θρήνος*, *θρηνέω*, etc. — *φοβερά* is neut. plural, agreeing with *ἄχῃ*.

80. *ῥεῖ*, *pours along like a stream*; a word frequently used of an army. Comp. Eurip. Rhes. 290, *πολλῇ γὰρ ἡχῇ Θρήκιος ῥέων στρατὸς ἔστειχε*.

81. *πιθεῖ*. The Chorus cannot yet see the enemies themselves, but merely perceive a cloud of dust, which, *a mute, yet plain and trustworthy messenger, persuades* them that the Argive host is on the march. Comp. Virg. Æn. ix. 33, 34: “*Hic subitam nigro glomerari pulvere nubem Prospiciunt Teucri, ac tenebras insurgere campis.*”

83. *ἑλεδεμνάς*, *lectum capiens*. Turnebus. This word Hermann rejects as not Greek. Schol. B. has *ἐλεδεμνάς*, which he explains by *ἐλαύνων ἐμὲ ἐκ τῶν δεμνίων καὶ οὐκ ἐὼν καθεύδειν*. Hermann has proposed *ἐλίδεμας*, *destroying the body, murderous*, which has been approved of by Well. and taken into the text by Blomf., who reads *ἐλίδεμας πεδιο-*

πλόκτυπος βοὰ χρίμπεται. The same reading Well. proposes, with the addition of ὥσὶ before χρίμπεται. Dindorf's proposed emendation (εἶλε vel εἶλε δ' ἐμὰς φρένας δέος · δπλων κτύπος ποτιχρίμπεται, διὰ πέδον βοὰ ποτᾶται, βρέμει δ' . . .) is, perhaps, too free. In the reading exhibited in our text we understand ὥσὶ before ἐγχρίμπεται. — πεδιοπλόκτυπος (πεδίων, ὀπλή, κτύπος) βοή is *noise made by the horses striking the ground with their hoofs*.

85. δίκαν = δίκην, *in the fashion of, like*. On the use of this accusative put in apposition to the verbal action expressed in βρέμει, cfr. Matth. § 425. 5 ; Jelf, § 580. 2. — ὄρουπόν, *striking the mountain*. Stanl. compares Virg. *Æn.* i. 245 : "Unde per ora novem vasto cum murmure montis It mare proruptum, et pelago premit arva sonanti." Comp. also *Æn.* ii. 304 and viii. 592.

87. ἀλείσατε, *ward off*. The active of this verb is seldom found ; it occurs again below, v. 141, where it means *protect by averting evil*.

88. Βοᾷ, i. e. σὺν βοῇ. On the omission of the preposition, comp. Matth. § 405, Obs. 2. — βοᾷ ὑπὲρ τειχέων, *with a shout (resounding) over the walls*.

90. Ὁ λεύκασπις. Thus, Hom. *Il.* xxii. 294, Δηϊφοβον δ' ἐκάλει λευκάσπιδα. Soph. *Ant.* 106, τὸν λεύκασπιν Ἀργόθεν φῶτα. Stanl. also compares Eurip. *Phœn.* 1106, Λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν. λευκός has, however, the force of λαμπρός, *burnished*.

91. Εὐτρεπής, *ready, agile*. The vulgate has εὐπρεπής, *adorned with arms*. The former, which is found in similar passages in the Tragedians, has been adopted by Blomf. and others ; the latter is retained by Well. After διώκων we may either supply πόδας, or take it absolutely, *hurrying on*.

92. Τίς ἄρα ῥύσεται, *quis igitur defendet* (sc. ἡμᾶς τῶν ταιούτων, Schol. B.). The particle ἄρα expresses with peculiar force the embarrassment of the Chorus, who do not

know whom of the gods to address for assistance. Comp. Jelf, § 872. 2. c.

95. Πότερα . . . δαιμόνων. *πότερα* is neut. plur. agreeing with *βρέτη*. In *δῆτα* the agitation of the Chorus is again expressed. *ποτιπέσω βρέτη*, i. e. *πέσω πρὸς βρέτη*. Butl. *προσπίπτω*, like other verbs compounded with the prepositions *πρὸς* and *ἐπί*, is usually construed with a dative; we should, therefore, expect *βρέτεσι*; but these verbs frequently govern the accusative, because *πρὸς* and *ἐπί* govern that case. Cfr. Matth. § 402. 6, Obs.

96. ἀκμάζει . . . ἔχεσθαι, *it is high time to embrace the images*. *βρετέων*, which is an Ionic form from *βρέτας*, stands in the genitive, because only a part of the statues was embraced. Thus, Eurip. Hec. 398, *ὅποια κισσὸς δρυός, ὅπως τῆς δ' ἔξομαι*. Cfr. note to v. 43, above.

101. Πέπλων . . . ἔχομεν. Construe: *πότε, εἰ μὴ νῦν, ἔχομεν ἀμφὶ λίταν πέπλων καὶ στεφάνων*. — *ἔχειν ἀμφί τι* means *to be occupied with, to engage in*. Thus, Xenoph. Cyr. 5. 44, *ὁ μὲν Κναξάρης ἀμφὶ δείπνον εἶχεν*. — In times of great public danger the ancients were accustomed to walk in procession to the images of the gods, and adorn them with garments and flowers. The first instance of this ceremony we find in Homer (Il. vi. 87), where Helenus advises Hector to urge his mother to take the best and largest *πέπλον* and dedicate it to Athene by placing it over her knees. For more examples, see Stanl.

104. Κτύπον δέδορκα = *κτύπου ἀκούω*. Comp. Prom. 21, *ἴν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ᾤψαι*. “*Verbis videndi, quum sit is sensus omnium nobilissimus, reliquorum sensuum perceptiones declarantur.*” Brunck ad Soph. Œd. Col. 138. — *οὐχ ἑνός* = *πολλῶν*. “*Consulque non unius anni,*” Hor. Carm. iv. 9. 32, and Blomf. Gloss. ad loc.

105. παλαίχθων Ἄρης. To Ares and Aphrodite, the ancestors of the royal race, the Theban territory was sacred. The walls of Thebes were called Ἄρειον τεῖχος, because

they had been erected by Cadmus, and Harmonia, daughter of Ares and Aphrodite. There was also near Thebes a fountain Areteia, which stood under the protection of Ares. — παλαίχθων, *the ancient possessor of the land*. — τὰν τεάν γὰν, i. e. τὴν σὴν γῆν, *thy city*, for γῆ has often the force of πόλις. Comp. Soph. Antig. 937; Eurip. Phœn. 252, where Thebes is called ἐπτάπυργος γᾶ; Evang. Matth. ii. 6, καὶ σὺ, Βηθλεέμ, γῆ Ἰούδα. The vulg. reads, τὰν σὰν γὰν, but the form τεάν occurs also in Soph. Antig. 604, and τεοῖσι for σοῖσι in Æsch. Prom. 162.

106. ἐπιδ' ἐπιδε πόλιν. The word ἐπιδε is repeated in order to express the alarm of the Chorus. Thus, below, v. 110, ἴτ', ἴτε πάντες, and Aristoph. Vesp. 209, σοῦ, σοῦ, πάλιν σοῦ.

109. πολισσοῦχοι χθονός. On this redundant expression compare Soph. Ant. 153, ὁ Θήβας δ' ἐλελίχθων Βάκχιος ἄρχοι, and Wunder ad loc.

111. Ἴδετε . . . ὑπερ, i. e. λόχον ἰκέσιον (= ἰκετεύοντα) ὑπὲρ τοῦ μὴ εἰς δουλείαν ἀχθῆναι. Schol. A. The term παρθένων refers, of course, to the virgins who constitute the Chorus.

113. Κῦμα . . . δοχμολόφων ἀνδρῶν, lit. *the wave of warriors, with obliquely bending helm-bushes*. On the metaphor in κῦμα comp. below, vv. 758 and 1078, and Xenoph. Anab. i. 8. 18, ὥς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος.

117. On metrical grounds, Dind. proposes ἄλλ' ὦ Ζεῦ πάτερ, πάτερ παντελής.

118. ἀρῆξον δαίτων ἄλωσιν, *ward off conquest by the enemies*; the genitive expressing the authors of the conquest. Comp. Matth. § 375; Jelf, § 499. ἀρῆγειν is used in the sense of ἀπαμύνειν. So Eurip. Med. 1275, ἀρήξει φόβον δοκέι μοι τέκνοισι. Heracl. 840, οὐκ ἀρήξετ' αἰσχύνην πόλει;

121. Κυκλούνται. Comp. Aristoph. Ran. 1358, κυκλούμενοι τὴν οἰκίαν. — φόβος δ' ἀρείων (i. e. πολεμίων, Schol.) ὅπλων. The vulgate has ἀρηίων. The form in our text is Ionic. The Schol. supplies ὑπό; it is, however, a causal genitive.

122. Διάδετοι δέ. The construction is χαλινὸν διάδετοι γένυων, i. e. δετοὶ διὰ γένυων. (Blomf.) γένυων is, by synizesis, dissyllabic; hence, Dind. proposes to read γενῦν, in analogy with Ἐρινῦν for Ἐρινύων in Eurip. Iph. Taur. 931, and elsewhere.

123. Κινύρονται φόνον, *rattle murder*.

125. Δορυσσοῖς σάγαις, *with warlike armor*. Δορυσσοῖς (lit. *brandishing the spear*) stands, for the sake of the metre, for δορυσσοῖς. — πύλαις ἐβδόμαις. According to Thomas Magister, ἐβδόμαις stands for ἑπτα. This has been adopted by Stanl., Butl., Hermann, and Well., but has been properly rejected by Valckenaer, who says, in Diatr. de Aristobulo, p. 119, “Septem duces non stabant ad *septem portas*, sed adstabant portarum *septimæ*, forsan in vicino Jovis altissimi templo, κλήρω λάχοντες, sortiti, quam quisquæ de septem portis sibi haberet tuendam: nondum ad suum quemque ducum stationem missos liquet ex v. 282.”

127. φιλόμαχον κράτος. Schütz compares Agam. 109, Ἀχαιῶν δίθρονον κράτος.

130. ἵππιος ποντομέδων ἀναξ. Festus, viii., says that Poseidon was called ἵππιος, either because Pegasus and Areion were his offspring, or because by opening the earth with his trident he created the horse. Comp. Virg. Georg. i. 12. Hence, also, Pindar calls horses Ποσειδῶνιοι ἵπποι (Olymp. v. 49). According to the Scholiast to Soph. Oed. Col. 709, however, this epithet was given to Poseidon because he was the first who taught men to break horses and put bridles on them. Comp. Soph. loc. cit., ἀναξ Ποσειδῶν, ἵπποισιν τὸν ἀκεστήρα χαλινὸν πρόταισι ταῖσδε κτίσας ἀγυαῖς. The epithet ποντομέδων, *lord of the sea*, is also given to Poseidon by Pindar in Olymp. vi. 176 (103 Bergk.); it occurs also in Eurip. Hippol. 744; Aristoph. Vesps. 1531.

132. Ἰχθυβόλῳ μαχανᾷ Ποσειδῶν, Dor. for ἰχθυβόλῳ μηχανῇ Ποσειδῶν, *the fish-striking instrument*, i. e. *trident*.

140. ἄτε. Epic and Doric form for ἦτις. — προμάτωρ,

Dor. for *προμήτηρ*. Why the Cyprian goddess is here called *προμάτωρ* has been mentioned above, v. 104.

141. *Ἄλευσον*. See above, v. 88.

142. *θεοκλύτοις*, *calling on the gods*. The Scholiast explains, *μεγάλαις, ἃς καὶ ὁ θεὸς ἀκούσειεν*. So Blomf., “*diis audiendus*.” — *λειτουργίᾳ σε θεοκλύτοις ἀπίουσαι*. The accusative *σέ* belongs to *ἀπίουσαι*, and not to *πελαζόμεσθα*, *calling on thee, we draw near* (viz. to thy altar). Cfr. Jelf, § 583.

145. *Καὶ σὺ, Λύκει' ἄναξ*. Germanus Valens Gnellius (as quoted by Stanl.) refers these words to Pan, because Apollo, who elsewhere (in Agam. 1228) is called by Æschylus *Λύκει' Ἀπὸλλον*, is again invoked below, in v. 159. However, Apollo is undoubtedly meant here, as also in Soph. Electr. 6, *τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος*, since only the chief deities worshipped at Thebes are addressed by the Chorus, and Pan cannot be counted among that number. The word *Λύκειος* is variously derived: from his being the chief god of Lykia, from his having extirpated wolves (*λύκος*) in the district of Sicyon (Pausan. ii. 9. 7), and from his producing the dawn (*λυκή*). Æschylus, it seems, has punned with these different meanings of *Λύκειος*, deriving the first *Λύκει'* from *Λύκια* (or perhaps *λυκή*), and the second from *λύκος*, so that the line may be rendered, *and thou Lykæan king (lord of light) become a wolf-slayer to the hostile host*.

146. *στόνων αὐτᾶς*. *αὐτᾶς* is causal genitive. Jelf, § 481.

1. We may, however, also understand *ἔνεκα* (or *ἐπί*). Well. prefers *αὐτᾶς*, which is found in two manuscripts, as an absolute accusative.

148. *Τίξον εὖ πυκάζου, equip thyself well with the bow*, i. e. hold thy bow and arrows in readiness to defend our city against our enemies.

153. *Ἐλακον . . . χνόαι, the nares of the axles weighed down* (by the men standing on the chariots), *creaked*. Comp. Hom. Il. v. 838, *μέγα δ' ἔβραχε φήγμων ἄξων βριβοσύνη*, and Virg. Æn. vi. 413, “*Gemuit sub pondere cymba*.”

154. Bothe rejects this line, as having been repeated from v. 150. The same is done by Blomf. and approved of by Dind., who proposes to transfer v. 152 to this place.

155. Δορυτίνακτος . . . ἐπιμαίνεται. διὰ τῶν δοράτων τῶν πολεμίων κινούμενος ὁ ἀὴρ ταρασσεται, Schol. B. Hypallage pro τὰ δόρατα τὸν αἰθέρα τινασσόμενα. Is. Casaubon.

156. Τί πόλις ἄμμι πάσχει. ἄμμι, Epic and Æol. for ἡμῖν. The dative ἄμμι does not, as some think, belong to πόλις and stand for ἡμετέρα, but is a sort of redundant dative, used chiefly in familiar language, and expressing the interest which the speaker has in what he asserts or desires. Of the many instances of this dative which might be quoted, we will allude only to the well-known passage in Xenoph. Cyropæd. (i. 3. 2), where Cyrus, meeting with his rather oddly dressed grandfather, exclaims, ὦ μῆτερ, ὡς καλὸς μοι ὁ πάππος. The same familiar usage of the personal pronouns is met with in other languages. Thus, the Germans say, "Das ist mir ein schöner Kerl," *That is a fine fellow* (ironically), and the French, "Emporte-moi-cela?" etc. — τί γενήσεται; *what is to become of it?* Comp. below, v. 297, τί γένωμαι;

157. ἐπάγει. Dind. proposes, for the metre's sake, to read ἐπάξει, which the sense also seems to require, though it is not found in any of the manuscripts.

158. Ἀκροβόλων . . . ἔρχεται. These words are variously interpreted. Pauw. proposes to supply the preposition ἐξ or ἀπό, and understands that the Thebans hurl the stones down from the battlements upon the Argives; whilst Heath (supplying κατά) takes the stone-shower as coming from the enemy against the Theban walls, the battlements of which are hit on the top. This latter is undoubtedly the simplest and best explanation of the passage. Blomf. translates ἀκροβόλων λιθάς by "lapidum imber a velitibus jactus," *a shower of stones thrown by the velites* (light-armed troops), whilst Well. takes ἀκροβόλος actively, and renders it "de-

super tela jaciens." Both interpretations are, however, too harsh. See Linw. ad loc.

161. Καὶ Διόθεν μάχαις. The sense of these words is very obscure, and we may, with Dind., suppose that several words have been lost after Διόθεν. Translate, *The war-deciding, sacred issue in battles comes from Zeus*. Blomf., however, renders πολεμόκραντος, "a bello confectus." A different, but perhaps rather too fanciful interpretation of the passage, is given by the Scholiast, and partly adopted by Dind. (see Schol. A. ad loc.). Blomf. and Well. take ἐν μάχαισι together with the following sentence.

162. Ζὺ τε μάκαιρ' ἄνασσ' Ὀγκα. ἄνασσα is a title by which goddesses were addressed, as gods 'by ἀναξ. So Athene in Hom. Od. iii. 380, ἀλλὰ ἄνασσ' Ἰληθι. — Ὀγκα. Schol. A. mentions that the Phœnician name of Pallas was Ὀγκα, and that Cadmus instituted her worship under that name in Bœotia, after he had slain with her assistance the dragon who watched the sacred fountain of Ares. According to the Scholiast to Pindar, Olymp. ii. 45, the surname was given to Athene from the village of Onkæ in Bœotia, near Thebes, where she was worshipped. One of the seven gates of Thebes, before which the temple of Onkas Athene was situated, was called "Onkæan gate." Cfr. below, v. 486, πύλας ἔχων Ὀγκας Ἀθήνας, and 501. — πρὸ πόλεως is to be construed with ἄνασσ' Ὀγκα, because her temple and statue were, as has already been remarked, situated in the neighborhood of Thebes. The ancients firmly believed in the actual presence of the gods in their shrines and statues; hence, for instance, they washed and dressed them, and even imagined occasionally to discover traces of life in the wood, ivory, or stone of which the images were made. Cfr. below, note to v. 217. By ἐπτά-πυλον ἴδος, *the seven-gated dwelling-place*, of course Thebes is meant.

167. τέλειαι τέλειαι τε, *unfailing*.

169. *δορίπονον, laboring under the evils of war.* Thus, below, v. 628, *δορίποννα κακά.*

170. *Ἑτεροφώνῳ στρατῷ, to an army speaking a different dialect.* τῷ μὴ βοιωτιάζοντι · ἐπειδὴ δὲ Ἕλληνες καὶ οἱ Ἀργεῖοι, οὐκ εἶπεν βαρβαροφώνῳ. — *Ἑτεροφώνῳ* means here, however, as much as *hostile*. — To make this verse agree with the corresponding line (v. 179) in the antistrophe, the word *μοί* has been inserted by Schütz before *στρατῷ*, and *γέ* has been suggested by Blomf.

171. *πανδίκους, just,* because they were made in behalf of their native country. Blomf. prefers, however, *πανδικῶς.* The *λειτουργαί* are *χειρότονοι*, i. e. accompanied by the outstretching of their hands.

175. *ἀμφιβάντες, walking around* for protection. Comp. Hom. Il. i. 37, *κλυθὶ μὲν, Ἀργυρότοξ', δε Χρύσην ἀμφιβέβηκας.*

176. *φιλοπόλεις.* Ion. for *φιλοπόλεις*, which the vulgate has. After *φιλοπόλεις* understand *ἔστε.*

180. *Φιλοθύτων δέ τοι, κ. τ. λ., Remember the sacrifice-loving, sacred rites of our city.* The *ἔργα* are properly the sacred rites (*μυστηρία*) with which certain gods, as Demeter, and especially Dionysus, were worshipped. Comp. Grote, Hist. of Greece, Vol. I. p. 30. Here, however, sacred rites in a more general sense are meant; so, also, in Soph. Antig. 993, where cfr. Wunder, and Trach. 765. On the redundant use of *μοί* compare what has been said above, v. 156.

182. *θρέμματ' οὐκ ἀνασχετά.* *θρέμμα* is properly any thing that is nourished, an animal, but is frequently used as a word of reproach; as, *creature*. Thus, Soph. Elect. 622, *ὦ θρέμμ' ἀναιδές;* Trach. 574; and Eurip. Androm. 261, *ὦ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος.* — *ἀνασχετά, tolerable.* Comp. Æsch. Fragm. 281, *Κακοὶ γὰρ εὖ πράσσοντες οὐκ ἀνασχετοί.*

183. *Ἦ ταῦτ', are these things really.* The particle *ἦ* expresses the irony with which Eteocles asks the question. Supply *ἐστὶ* after *σωτήρια.*

184. *θάρος*. Properly, *courage*; here, that which gives courage, *encouragement*. Schütz compares Hom. Il. ix. 702, τὸ γὰρ μῖνος ἐστὶ καὶ δακῆ. Add Eurip. Suppl. 1128, πᾶ δάκρυα φέρεις φίλα ματρί, where δάκρυα are the objects which cause the tears. See Mitchell's *Frogs*, ad v. 645.

185. Βρέτη πεσούσας πρὸς, i. e. πεσούσας πρὸς βρέτη. Soph. Œd. Tyr. 176, ἀκτῶν πρὸς ἐσπέρων θεοῦ.

186. *ἄβειν, λακάζειν*. These words qualify the ταῦτα in v. 183. Their position is very expressive of the passion with which Eteocles addresses the Chorus. The words *σωφρόνων μισήματα* may be taken either in apposition with *ἄβειν, λακάζειν*, and be rendered *things hateful to the wise*, or we may refer them to the women (*θρήμματα*), and translate *ye abominations to the wise*. This latter is preferred by most editors, and is perhaps more likely to be the true interpretation, as *μισήματα* is frequently used by the Tragedians as a word of reproach to persons. (Soph. Electr. 289; Eurip. Hippol. 407; Fragm. 531, Dind.) It seems, also, the more natural interpretation, because a man in a violent passion, such as Eteocles was in, would not be apt to make the moral reflection which lies in *σωφρόνων μισήματα*, if taken in apposition with the two preceding infinitives.

187. ἐν εὖεστοι φιλῇ. εὖεστός (from εὖ and εἰμί) = εὐτυχία, *well-being, prosperity*. Comp. Blomf. Gloss. ad Agam. 630.

189. Κρατούσα . . . θράσος. κρατούσα agrees with γυνή, implied in τῇ γυναικίῳ γένει of the preceding line. Grammarians call this figure the σχῆμα πρὸς τὸ σημανόμενον. Comp. Jelf, § 382. 1. Similar are Soph. Phil. 497, τὰ τῶν διακόνων . . . ποιούμενοι, and Æsch. Agam. 79, τό θ' ὑπέργρηρων . . . παιδὸς δ' οὐδὲν ἀρείων, where see Blomf. — θράσος, *impudence, audacity*; the quality used for the person that possesses it. Thus, Soph. Ant. 756, γυναικὸς ὡν δούλευμα, i. e. δούλος.

192. διερροθήσατ' ἄψυχον κάκην, *ye have by your cries pro-*

duced in the citizens dastardly cowardice; the word πολίταις belonging to διεπροθήσατε. — κάκην, cowardice. Thus, Eurip. Iph. in Taur. 676, καὶ δειλίαν γὰρ καὶ κάκην. Also, Eurip. Medea 1051.

193. τὰ τῶν θύραθεν, i. e. τὰ τῶν πολεμίων.

195. Τοιαῦτά τᾶν . . . ἔχουσ, such things you will encounter, etc. The optative with ἄν softens the assertion.

196. Κεὶ μή τις . . . ἀκούσεται, and if there is any one who will not obey. The particle μή is to be construed with ἀκούσεται.

197. χῶ τι = καὶ ὅ τι. — μεταίχμιον, in medio positum, intra duas acies. "Vir et fœmina et quicquid inter hæc nomina omitto, i. e. pueri, virgines." Blomf.

198. Ψῆφος . . . βουλεύσεται, a fatal vote, i. e. sentence of death, will be passed. βουλεύσεται, fut. mid. with the force of the fut. pass., which is not in use. On the passive use of these futures, comp. Eur. Orest. 440, ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, and Jelf, § 364, Obs.

199. Λευστήρα . . . μόρον. Construe: οὐ τι δὲ μὴ φύγη μόρον λευστήρα δήμου, He shall by no means escape from death by stoning, inflicted by the people. — λευστήρα. τὸ λιθοβόλον. Etymol. Magn. Homer calls the death by stoning λάϊνον χιτῶνα (Il. iii. 57). Soph. Ajac. 252 has λιθόλευστον Ἄρη, and Antig. 36, φόνον δημόλευστον. See Mitchell's Acharn. p. 79, and Blomf. Agam. p. 312. — On the attributive genitive δήμου, comp. Jelf, § 483, Obs. 4. — οὐ τι μὴ φύγη, i. e. οὐ φεύξεται. Cfr. above, v. 38, and Jelf, § 415.

201. τίθει. 2 pers. sing. pres. imper. act. from the old form τιθέω.

204. ἄρματόκτυπον ὄτοβον, the noise made by the rattling of chariots.

205. σύριγγες ἐλίτροχοι. Pars pro toto, the hole in the nave of the wheel for the wheel itself. ἐλίτροχοι· περὶ αὐτοῦ ἐλίσσονται οἱ τροχοί. Schol. A.

206. Ἴππικῶν χαλιῶν. Understand ἵπποβον, and construe : (ἵπποβόν) τε χαλιῶν πυργενετῶν πηδαλίων ἱππικῶν δῦπνων διὰ στόμα, *hearing the noise of the fire-born (i. e. wrought in the fire) bit, the rudder of horses, sleepless in their mouths*. The passage is, however, probably corrupt. As the words ἱππικῶν τ' δῦπνων do not agree with the corresponding verse in the antistrophe, ἀγρίπνων (*sleepless*) has been conjectured by Seidler, and approved of by Dind., Well., and Blomf., the latter of whom even has taken it into the text, and compares Prom. 358, Ζηνὸς ἀγρυπνον βέλους. Besides, Schütz has proposed διαστόμια (*bit*) for διὰ στόμα, which Well. has received. Dind., however, rejects it, on the ground that the end of a dochmius could scarcely fall here into the middle of a word; he however admits the necessity of reading στόμια, both for the sake of sense and metre. The reins are called *sleepless*, because the horse moves them incessantly to and fro. Schütz compares the whole passage with Eurip. Hippol. 1221, where Valckenaer quotes Ovid, Trist. i. El. iv. 11.

208. ὁ ναύτης σωτηρίας. “ὁ ναύτης : κατ’ ἐξόχην summus sc. nautarum, qui a patrono navi præficitur; κυβερνήτης, gubernator, qui navem gubernaculo regit.” Stanl. — ἄρα μὴ, κ. τ. λ. Translate, *Has ever the sailor, by hastening from the stern (the helm) of the vessel to the prow (where the image of the tutelary deity was placed) found a means of safety?* Thus, says Eteocles, neither will you nor would I do any good to the state by running to the temples of the gods. ἄρα μὴ. The μὴ added to ἄρα expresses the conviction of Eteocles that his question is to be answered in the negative. Blomf. quotes Soph. Electr. 446; Antig. 632. Comp. also Matth. § 614, and Jelf, § 873. 3.

210. ποτιῶ πρός κύματι. πρός governs κύματι in the dative after καμώσης, because the notion of the standing still of the vessel, whilst she struggles against the waves, is predominant in the mind of the poet. See Jelf, § 645.

212. θεοῖσι πῖσυνος. Comp. Suppl. 351, ἀλεῖ πῖσυνος. Eurip. Suppl. 121, κήρυξιν Ἑρμοῦ πῖσυνος. — νιφάδος δ' ὀλοᾶς. νίφας is properly a snow-storm; here it signifies the shower of stones which the besiegers threw against the city. After βρόμος understand ἐγένετο.

214. πρὸς μακάρων λιτάς, *to prayers to the gods*. Thus, Soph. Antig. 1184, παλλάδος θεῶς ὅπως ἱκοίμην εὐγμάτων προσήγορος. Cfr. Jelf, § 464. 3. — The genitive πόλεος is governed by ὑπερέχειν. ὑπερέχειν τινός, *to extend over something*.

216–218. Πύργον . . . λόγος. Well. ascribes these three lines altogether to Eteocles, placing a full stop after θεῶν, instead of a mark of interrogation; because Eteocles speaks three senarii between each strophe of the Chorus, and the poet would not have broken through this rule in this one instance. This is undoubtedly true, yet, as the verses stand, they give scarcely sufficient sense if assigned to Eteocles alone. Dind. considers, on that account, v. 217 as an interpolation. — στέγειν, *to be proof (tight) against*. See below, v. 797.

217. Οὐκ οὖν . . . θεῶν; *Well, will this then not come from the gods?* On the use of πρὸς c. genit., expressing the author from whom something proceeds, cfr. Matth. § 316. d, Obs.; Jelf, § 638. 2. c. — Ἄλλ' . . . λόγος. It was a popular belief among the ancients, that, before a city was taken by the enemy, the gods were accustomed to leave it. Stanl. compares Eurip. Troad. 25; Virg. Æn. ii. 351. Add Livius, v. 15, sub fin., and Horat. Carm. ii. 1. 25–27. Schol. A. relates that Sophocles, in a lost tragedy entitled *Ἰοανηφόροι* (*The Image-bearers*), represented the native gods of Troy as carrying their wooden images (ξόανα) on their shoulders out of the city when on the eve of destruction. Burton adds, that hence arose the custom of carefully guarding the images in times of great danger, and of even fastening them in the temples. Cfr. G. Curtius Rufus, iv. 3: “Cumque unus e civibus concioni

indicasset, oblatam esse per somnum sibi speciem Apollinis urbem deserentis, quamquam auctor levis erat, tamen ad deteriora credenda proni metu, aurea catena devinxere simulacrum," etc. Construe, τοὺς θεοὺς τῆς ἀλώσεως πόλεως ἐκλείπειν, taking the verb intransitively.

221. Ἀστυδρομουμένην, *stormed, overrun by the enemies*. It may also, with the Scholiast, be referred to the citizens who, during the sacking of the city, run to and fro in the greatest confusion.

222. Ἀπτόμενον πυρὶ δαίῳ, sc. τῆς πόλεως, *setting hostile fire to the city*. On the gen. τῆς πόλεως understood, see above, v. 43. We have adopted the translation of Linwood, who, with Butler, takes ἀπτόμενον in a middle sense. Stanl. and Well., however, construe it as in the passive voice. In the former case, στράτευμα refers to the army of the Argives, in the latter to the Thebans, and is to be taken for the city of Thebes itself. According to Well. the words would be translated, *And the (Theban) army (i. e. city) burned by the hostile fire*.

223. Μὴ μοι θεοὺς, κ. τ. λ., *Do not in calling on the gods take evil counsel*; i. e. do not, although coming here for the purpose of praying to the gods, cause panic amongst the soldiery by your cries and lamentations, and thus injure the state. On the dative μοί cfr. above, ad v. 156.

224. Πειθαρχία . . . σωτήρος. Construe, Πειθαρχία γὰρ, γύνῃ, ἔστι μήτηρ τῆς εὐπραξίας σωτήρος, taking the nominative γύνῃ for the vocative γύναι (which Blomf. has received), and σωτήρος as an adjective, qualifying εὐπραξίας. On the use of the nominative for the vocative, comp. Jelf, § 476. Dind., however, approves of Hermann's conjecture, γονῆς σωτήρος, *the saving offspring*, in apposition with εὐπραξίας.

225. Ἐδ' ἔχει λόγος, *habet meam sententiam*, Schütz and Dind. It seems, however, better to translate, with Blomf. and others, *thus the proverb has it*. Cfr. Eurip. Iph. in Aul. 72, ὥς ὁ μῦθος ἀνθρώπων ἔχει.

227. Πολλάκι . . . ὄρβοι. Construe, Πολλάκι δὲ (ισχίς) ὄρβοι ἐν κακοῖσι τὸν ἀμήχανον (sc. ἄνδρα) καὶ (i. e. καὶ ἐκ) χαλεπᾶς δύας, νεφελᾶν κρημαμενᾶν ὑπερβ' ὀμμάτων, *clouds hanging over his eyes* (i. e. above his head). The words νεφελᾶν κρημαμενᾶν (Doric for νεφελῶν κρημαμένων) are in the genitive absolute. Stanl. compares Cicero de Arusp. Respons. c. 3, and Orat. iv. in Catil. 2: "Circumspicite omnes procellas, quæ impendent nisi providetis." See also Blomf. ad Pers. 673.

230. σφάγια καὶ χρηστήρια. σφάγια are the victims slain at the sacrifices, χρηστήρια those which were slain before consulting the gods.

231. ἔρδειν, *to sacrifice*. Comp. Hom. Il. i. 315, ἔρδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας.

232. Σὸν, i. e. τῶν γυναικῶν.

235. Τίς . . . στυγεῖ; Τίς, which the metre requires, is a correction of Heath's, adopted by most editors; all the manuscripts have τί, which Well. retains as giving better sense. Translate, *What envy (of yours) finds fault with these things?* i. e. Why do you object to our pious faith in the efficacy of the gods, that moves us in these times of public danger to turn to them for protection and help? Stanl. compares Virg. Æn. iv. 349: "Quæ tandem Ausonia Teucros considerare terra Invidia," etc.

237. ὥς μὴ = ἵνα μὴ. — κακοσπλάγχχους, *cowards*; the opposite is θρασύσπλαγχνος, *brave*. Comp. Blomf. Gloss. ad Prom. 755.

239. ἀνάμικτα. Well., Blomf., and others read ἄμα, which means the same thing. On the dative φόβῳ, comp. Jelf, § 594. 2.

241. Τίμιον Ἱδος, *this sacred seat*; sacred, because the images of the gods stood there.

243. κωκυτοῖσιν ἀρπαλίζετε, sc. τὴν πύστιν, *do not receive the news with lamentations*.

244. Τούτῳ . . . βορῶν, *For on such slaughter of mortals*

(as you will soon see) *Ares feeds*; i.e. this is the necessary consequence of war. Well. and Blomf., however, read φόβη instead of φόνη, which they refer to the terror of the Chorus. Dind., who adopts this reading, places behind βόσκεται a comma, and construes, Τούτῃ γὰρ, φόβῃ βροτῶν, Ἄρης βόσκεται.

245. Καὶ μὴν, *and yet I hear*. On this force of καὶ μὴν γε, comp. Jelf, § 735. 10. — φρονήματα ἵππικὰ, *neighing*.

246. Μὴ νῦν . . . ἄγαν, *do not bear too openly*, i. e. do not show your feelings too plainly. Blomf. compares Hom. Hymn. Merc. 92, and Plaut. Mil. II. vi. 88.

247. ὡς κυκλουμένων, sc. τῶν πολεμίων. κυκλουμένων has an active force, as above, v. 121.

248. Οὐκοῦν . . . πέρι. Translate οὐκοῦν by *certainly, certainly*. Properly the sentence should be, Ἀρκεῖ με περὶ τῶνδε βουλεύειν οὐκοῦν; *Is it not true?* This positive force of οὐκοῦν has been illustrated by Passow, and Liddell and Scott sub voce οὐκοῦν. Comp. also Jelf, § 791, Obs.

250. Οὐ σίγα; . . . πτόλιν. Οὐ σίγα, sc. ἀνέξει or μινεῖς, *Wilt thou not remain in silence?* σίγα being an adverb. The full expression is found in Soph. Ajac. 75, οὐ σιγ' ἀνέξει. The particle οὐ expresses the command contained in the first, and μὴ in μηδέν the prohibition contained in the second clause of the verse. Comp. Wunder ad Soph. Œd. Tyr. 618. In μηδέν τῶνδ' ἐρεῖς, the second person of the future is used with the force of the imperative. Cfr. Matth. § 511. 3. Elmsley ad Eurip. Med. 1120 places, however, the sign of interrogation after πτόλιν, which is adopted by Dind.

251. Ὡς ξυγτελεια (i. e. τῶν θεῶν). The Chorus address themselves to the images of the tutelary deities, which were placed in the Acropolis.

252. Οὐκ ἐς φόβον, κ. τ. λ. "Breviter dictum pro οὐκ ἐς φόβον εἰ καὶ σιγῶσ' ἀνασχῆσει τάδε; Similis imprecatio apud Soph. Œd. Tyr. 1146, οὐκ εἰς δλεθρον; οὐ σιωπήσας ἔσει;"

Dind. The sense is, *Go to perdition and bear it in silence.*

253. Θεοὶ τυχεῖν. Understand εἵχομαι or δότε, which is usually omitted in prayers. Comp. Hom. Il. viii. 179, Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν (sc. δός) ἡ Τυδείος υἱόν. Markland ad Eurip. Suppl. 3, and our note, v. 75, above.

257. ἄνδρας. If we read ἄνδρας, we must understand ὅπασας from the preceding line. Well. and Blomf., however, read ἄνδρες, which is found in several manuscripts. ἀλφ is 3 sing. aor. 2 pass. from ἀλίσκομαι; the subjunctive is used, because the case is merely supposed as possible, not as really existing.

258. Παλινστομεῖς. We may (with Butler) suppose the Chorus to have spoken the preceding line in an undertone, so that Eteocles, not understanding the import of the words, thought that the Chorus were again commencing with their lamentations. He therefore asks, *Are you muttering again?* etc. αὖ is to be construed with παλινστομεῖς, and not with θιγγάνουσα.

260. Αἰτουμένῃ τέλος, sc. εὐτυχὴς ἂν εἶην, *If you would grant me, asking it, a small favor*, sc. I would be glad. εἰ or εἰ γὰρ is thus frequently used to express the wish of the speaker, as also the Latin *si* in Virg. *Æn.* vi. 187, as quoted by Abresch. The same editor also compares Soph. *Œd. Tyr.* 863, εἴ μοι ξυνεῖη φέροντι μοῖρα, and Eurip. *Hec.* 836. See also Jelf, § 855, Obs. 1. τέλος (i. e. τῆς αἰτήσεως).

261. Λέγοις ἂν ὡς τάχιστα, sc. τὴν αἴτησιν. Λέγοις ἂν is a softened imperative for λέγε, which was chiefly used in addressing the gods or persons of superior rank. Comp. below, v. 316, ἄραιοσθε.

263. τὸ μόρσιμον, *death.*

264. Τοῦτ' ἀντ' ἐκείνων. With τοῦτο Eteocles refers to the resolution of the Chorus, expressed in the preceding line; by ἐκείνων he means the lamentations which the Chorus had been uttering before. αἰρεῖσθαι ἀντί τινος, *to take in preference to.*

265. ἐκτός οὖσ' ἀγαμάτων, *being, keeping away from the images*. The images were placed in the middle of the temple on pedestals, and inclosed with rails. To this inclosure (σηκός) the word ἐκτός has reference. Cfr. Potter, Archæol. Græc. p. 196.

266. Ἐδχου τὰ κρείσσω, *pray for better things*. On the construction of verbs of praying, etc., comp. supra, v. 45, and below, v. 633. The words ξυμμάχους εἶναι θεούς are in apposition with τὰ κρείσσω; the vulgate has a comma after κρείσσω.

268. Ὀλοθυγμὸν ἱρὸν εὐμενῇ παιάνηον, *raise the sacred propitiatory shout*. The active signification of εὐμενῇ, as Stanl. has given it, and which is supported by the Gloss. of Schol. A., seems in this instance preferable to *auspicious, benign*, which is the more common meaning of the word; for the pæan was sung, not only after, but also before the battle, for the double purpose of propitiating the gods and inspiring the troops with courage. Comp., for instance, Xenoph. Anab. iii. 2. 9, where, at the council of the generals elected in the place of those who had been treacherously slain by Tissaphernes, Xenophon proposed a plan for their future march and conduct, which being adopted, the author adds: ἐκ τούτου εὗξαντο καὶ ἐπαιάνισαν. Cfr. below, v. 825.

269. θυστάδος. Schol. A., τῆς παρὰ ταῖς θυσίαις γενομένης. Soph. Antig. 1019, θυστάδας λιτάς.

270. λύνουσα πολέμιον φόβον, *thus dispelling the dread (which our men entertain) of the enemy*. Blomf. has received πολεμίῳ from Schol. B.; Dind. approves of it, but Well. prefers πολέμιον as the more poetical reading of the two.

272. Πεδιονόμοις, *who protect the plains*. Stanl. compares Propert. Carm. iii. 13: "Dii que Deæque omnes, quibus est tutela per agros," and Virg. Georg. i. 21. — ἀγορᾶς ἐπισκόποις. Æschylus means Athens, and especially Artemis, who (cfr. Soph. Œd. Tyr. 160) was wor-

shipped in the ἀγορά of Thebes. See also below, v. 449, προστατηρίας Ἀρτέμιδος.

273. Δίρκης τε πηγαῖς, i. e. to the nymphs who inhabited the fountain. Several manuscripts have πηγῆς or πηγᾶς, sc. θεοῖς. — οὐδ' ἀπ' Ἰσμηνοῦ λέγω, *nor do I speak apart from Ismenus*, i. e. *nor do I except Ismenus*. Stanl. and Schütz suppose ἀπ' and λέγω to stand, by tmesis, for ἀπολέγω; but then we should, as ἀπολέγειν governs the accusative, have to understand θεοῖς after Ἰσμηνοῦ. Well. gives to ἀπό the force of ἀνευ, χωρίς; comp. also Jelf, § 620. 1. The Ismenus was a small mountain torrent, flowing at the foot of a hill on which stood a temple sacred to Apollo Ismenius.

274. Εὖ ξυντυχόντων, sc. τῶν πράγματων. Blomf. and Dind., however, prefer to supply αὐτῶν, sc. θεῶν, because ξυντυγχάνειν is seldom used of things, but most frequently of persons.

275–278. Μήλοισιν . . . δόμοις. As these verses are given in the text, we must understand ἡμᾶς before αἰμάσσοντας, and translate: *I thus make a vow that we, staining the altars of the gods with the blood of sheep, and sacrificing bulls to the gods, will deposit in their sacred houses vestments of the enemies, the spear-stricken spoils of foes, as trophies*. The whole passage, however, is doubtless unsound, and at least v. 275 an interpolation. Blomf. proposes to read in v. 276 πᾶσιν for θεοῖσιν, in order to avoid the unpleasant repetition of the same word (θεῶν) in the preceding line. For Bothe's excellent emendation, cfr. Dindorf's note. Dindorf himself proposes to read the passage thus:

Εὖ ξυντυχόντων καὶ πόλεως σεσωσμένης,
 Λάφυρα δάων δουρίπηχθ' ἀγνοῖς δόμοις
 Στέψω πρὸ νῶν, πολεμίων ἐσθήματα.
 Τοιαῦτ' ἐπέυχου μὴ φιλοστόνως θεοῖς.

Such things vow to the gods, without indulging in sighs.
 In the second line, δουρίπηκτα means hung up in the tem-

ples on spears, as it was the custom in ancient times to dedicate the spoils taken from enemies to the gods, and suspend them in their temples. In v. 278, as given in the text, *λάφυρα δάων δουρίπληκτα* stands, by hypallage, for *λάφυρα δάων δουρίπλήκτων*, *the spoils of enemies slain by the spear*.

281. *Οὐ γάρ τι μόρσιμον*, *for you will not a whit more*, etc. The second aorist subj. after *οὐ μή* has the force of the future. Cfr. Jelf, § 748.

282–284. *Ἐγὼ δ' ἐπ' ἄνδρας ἔξ τάξω μολών*. Stanl. and Schütz take *ἐπ' ἄνδρας τάξω* for *ἄνδρας ἐπιτάξω*, by tmesis. This is, however, improper, on account of the great distance by which the two words are separated. It is better to read with Blomf. and Well. *ἐγὼ δέ γ'*.

283. *Ἀντηρέτας*. “*ἀντηρέτης*, *adversarius*, *proprie qui ex adverso remigat*.” Blomf. — *τὸν μέγαν τρόπον*, i. e. *μεγάλως*, *in a noble style*, as it behooves a king. Thus, below, v. 463, *βάρβαρον τρόπον*; 465, *οὐ σμικρὸν τρόπον*.

284. *Εἰς ἐπτατειχεῖς ἐξόδους*, i. e. *εἰς ἐπτά ἐξόδους τῶν τειχέων*. On the nature of these compound adjectives, cfr. Jelf, § 435. a, Obs. See also above, v. 163.

286. *καὶ φλέγειν χρείας ὕπο*, *and blaze forth* (i. e. are kindled and increased) *by our distress*. This is better than Stanley's interpretation, who takes *φλέγειν* actively, and translates, “*ac nos præ necessitate accendant*.” Schol. B. takes it also in an active sense; he has: *φλέγειν. ἐκκαίειν, δαμάζειν*.

287. *Μέλει*, sc. *μοι τάδε*, *thy words are an object of care to me*, — *yet*. The Chorus, although feeling the propriety of obeying the command of Eteocles to refrain from any further lamentations, yet soon after the king has departed again give vent to their feelings, and address the gods a second time in prayer.

289, 290. *Μέριμναι λεών*. By the words *ἀμφιτειχῇ λεών* (*the people besieging the walls*) the poet defines more

clearly in what the *τάρβος* of the preceding line consists. We must therefore consider *τὸν ἀμφιτειχῇ λεών* as a sort of apposition with *τάρβος*, supplying in our mind the active meaning, which lies in *τάρβος*, viz. *ταρβῶ*, *I dread*. Comp. Seidler ad Eurip. Iph. in Taur. 215, and Jelf, § 580. 3.

291–293. *Δράκοντας πελειάς*. Construe: *ὡς ὑπὲρ τέκνων λεχαίων τις πελειάς πάντροφος δίδοικε δράκοντας δυσενάτορας*. — *τέκνων λεχαίων*, of her young in their nest, is a conjecture of Lachmann de Chor. Syst. p. 67. All the manuscripts have *λεχίων*, which, if preferred, has to be construed with *δυσενάτορας*, *bad bedfellows of the nest*. Instead of *πάντροφος*, which the two Scholiasts explain by *breeding all the year round*, but which means nothing more than *nursing with all care*, or *obtaining food from all sides*, the reading *πάντρομος*, *all-trembling*, has been adopted from one of the manuscripts by Blomf., Dind., and others, as being an epithet more suited to the condition in which the dove is represented to us here. — *δυσενάτωρ* is a *dangerous bedfellow*, as *Δύσπαρις*, *infaustus Paris*. Cfr. Blomf. Gloss. ad loc.

295. *ποτί*, i. e. *πρός*.

296. *τί γένωμαι*; Cfr. note on v. 156, above.

298. *ἀμφιβόλοιςιν*, *struck on all sides*. Blomf. compares Thucyd. iv. 36, *καὶ οἱ Λακεδαιμόνιοι, βαλλόμενοι τε ἀμφοτέρωθεν ἤδη ἀμφίβολοι ἤδη ὄντες*.

302. *στρατόν*, *populum*. Sic Pind. Pyth. ii. 160. Stanl. Compare also Prom. 423, *δαῖος στρατός*.

304. *ἀμείψεσθε*, *will ye take in exchange*. Comp. what has been said above on v. 218.

306. *βαθύχθον' αἶαν*, *having a deep*, i. e. *a fruitful soil*. The soil of Bœotia was celebrated for its fertility; hence also Eurip. in Phœn. 657 calls the fields watered by the Dircean fountain *βαθυσπόρους*, *deeply sown*, i. e. having deep furrows (comp. Blomf. Gloss. ad Prom. 673). The sweetness of the Dircean spring is also celebrated by

Eurip. Phœn. 655, *Νοτὶς ἐπέρχεται γύας Δίρκας χλοηφόρους καὶ βαθυσπόρους*, as quoted by Butler.

309. *πωμάτων ὄσων*, by attraction for *πωμάτων ὄσα*.

310. *γαῖόχοος*, Dor. for *γαῖόχοος*; an epithet given to Poseidon already by Homer (Il. ix. 183, etc.), because he encircles the earth, or, according to Schol. on Hom. loc. cit., because he supports the earth, *ἐπὶ θαλάσσης γὰρ βέβηκεν ἡ γῆ*.

311. *Τηθύος τε παῖδες*, i. e. *οἱ ποταμοί*. Tethys was the daughter of Uranus and Gæa, and wife of her brother Oceanus, to whom she bore the Rivers (Hes. Theog. 337) and Oceanids (id. 362). She must not be confounded with Thetis, the mother of Achilleus.

312. *Πρὸς τὰδ'*, i. e. *πρὸς ταῦτα*, *therefore, as these things are so*. Comp. above, v. 57, and Blomf. Gloss. ad Prom. 1065.

313. *τοῖσι μὲν ἔξω πύργων*, i. e. *τοῖς πολεμίοις*. Comp. v. 193, *τὰ τῶν θύραθεν*.

314. *ἀνδρολίπειραν*, *destroying men*.

315. *Καὶ τὰν*. These words, which stand in all the manuscripts, are rejected by Dind., who proposes in their place *νόσον*. Hermann reads *Ἄταν*; Ahrens proposes *Αἰχμῶν*; but Dindorf's emendation seems preferable, as *ἄταν* is repeated after *ρίψοπλον*. — *ρίψοπλον ἄταν*, *the woe which causes men to cast away their arms*.

316. *ἄραιοθε* (sc. *ἄν*). Schol. B. *λάβοιτε ἄν*. Comp. above, v. 261.

317. *Κῦδος . . . πολίταις*. Instead of *κῦδος*, *τοῖς δὲ πολίταις*, which is the reading of the Vulgate, Blomf., and after him Well. and Dind., read *ἄραιοθε κῦδος τοῖσδε πολίταις*, and Blomf. compares Hom. Il. iv. 94 in support of this emendation. If we read the line thus, *τοῖσδε πολίταις* is the dative commodi depending on *ἄραιοθε*, and stands (cfr. Matth. § 394. 3) for *ἀπὸ* with the genitive. See also Jelf, § 598. Translate, therefore, *Obtain glory for yourselves at the hands of these citizens*.

318. Καὶ ῥυτῆρες. As this verse does not agree with the corresponding strophe, Dindorf, in order to supply the two syllables that are wanting, proposes Καὶ πόλεως ῥύτορες ἔλθουτ' εὐεδροὶ τε στάθουτ'.

320. Ὁξυγόοις λιταῖσιν, sc. ἡμῶν, [moved] by our anxious litanies.

321. Οἰκτρὸν γὰρ, sc. ἐστὶ. — ὠγγίαν, *old, ancient, venerable*. The word is derived from Ogyges, an ancient king of Attica, or, according to Pausanias, of Boeotia. The city of Thebes is said to have been named from him Ogygia, and one of its seven gates was called the Ogygian gate. Cfr. Eurip. Phœn. 1113, 'Ὠγγία δ' ἐς πυλώμαθ'.

322. Ἀῖδα προῖάψαι. Ἀῖδα, Dor. for Ἀῖδι, which is the common reading, and seems preferable, as Homer (Il. i. 3), from whom the phrase is derived, has Ἀῖδι. Translate Ἀῖδα προῖάψαι, *should be utterly destroyed*. — δορὸς ἄγρην is in apposition with πάλιν, to which also δουλίαν refers.

323. Δουλίαν ψαφαρᾷ σποδῷ means *enslaved by the dry ashes*, i. e. subjected and reduced to ashes. Some editors place the comma after δουλίαν, construe it with ἄγρην (*an enslaved prey of the spear*), and supply ἐν before ψαφαρᾷ σποδῷ. This would, however, be too harsh.

324. Ὑπ' ἀνδρὸς Ἀχαιοῦ, *by an Achæan man*, i. e. *army*. Thus the Romans use frequently one man for the whole army. Comp. Liv. xxi. 9, "Pœnus (i. e. Pœnorum exercitus) quia non vicisset, pro victo esset." — θεόθεν, *by the will of the deity*.

326 – 328. Τὰς δὲ πλοκάμων. Construe, τὰς δὲ νέας τε καὶ παλαιάς, ἔ, ἔ, ἄγεσθαι κεχειρωμένας πλοκάμων ἱππηδόν, *as prisoners to be carried by the hair in the manner of horses*. Stanl. comp. Virg. Æn. ii. 403, "Ecce trahebatur passis Priameia Virgo (Cassandra) Crinibus," and Æsch. Suppl. 436 (Dind. 428); ἀπὸ βρετίων βία δίκας ἀγομέναν ἱππηδόν. With the phrase πλοκάμων ἄγεσθαι Stanley compares ῥίνοις

ἄγεσθαι (see Jelf, § 536). Kühner, however, takes *ἰππηδὸν πλοκάμων* as an elliptical genitive absolute, *ἄντων* being understood. Cfr. Jelf, § 376, Obs.

331. *Δαΐδος* (i. e. *ληΐδος* from *λήϊς*), *the booty*, viz. the captive inhabitants. — *μυθοβρόν*, *with mingled cries*. The cries are said to be mixed, because men, women, and children were slaughtered indiscriminately.

332. *Βυρείας* *προταρβῶ*. *προταρβεῖν τινός*, *to dread something beforehand*. Abresch compares Soph. Ant. 83, *μή μου προτάρβει*, and Trach. 89, *οὐκ ἔφ' πατρὸς ἡμᾶς προταρβεῖν*.

333–335. *Κλαντὸν* *ὁδόν*. After *κλαντόν* supply *ἐστί*, like *οἰκτρόν* (sc. *ἐστί*), v. 321, and before *ἀρτιτρόποις* a word like *κόραις*. As the lines stand, we have to translate, *It is a mournful thing for virgins lately turned* (from childhood to maidenhood), *before the rites which pluck unripe fruits* (i. e. the marriage rites), *to take a hateful journey* (into captivity) *in exchange for their homes*. For *ἀρτιτρόποις* (from *τρέπω*) Schütz proposes *ἀρτινύμφους*, and Schneider, Dind., and others *ἀρτιτρόφους* (from *τρέφω*), the latter with the meaning of *ἀρτιτρόποις*. The whole passage seems, however, to be more or less corrupt.

336. *Τί*; elliptical for *τί γὰρ δεῖ πολλὰ λέγειν*; Schol. A. — *προλέγω*, *I say with confidence*.

337. *Βέλτερά τῶνδε πράσσειν*, *is better off than these*. The word *τῶνδε* may either be referred to the persons whose calamities the Chorus described in the preceding lines, or to the calamities themselves. The former is, perhaps, preferable. In regard to *βέλτερά* it may be remarked that this form is always used by Æschylus instead of *βελτίων*.

338, 339. *Πολλὰ* *πράσσει*. The subjunctive *δαμασθῇ* is used after *εἴτε*, because the principal clause *πολλὰ . . . πτόλις . . . πράσσει* gives merely a general statement of what will happen when a city is taken. Cfr. Jelf, § 842. 2.

340, 341. *Ἄλλος* *πυρφορεῖ*. The words *τὰ δὲ καὶ (το*

other parts) are placed in opposition to *ἄλλας δ' ἄλλων*; the latter, however, refer to men, the former to the buildings of the city.

343. *Μαινόμενος δ' ἐπιπνεῖ*. Cfr. Soph. Antig. 136, *βακχεύων ἐπέπνει*, etc.

346. *Ποτὶ πτόλιν* (sc. *ἐστι*) *ὀρκάνα πυργώτις*. Blomf. and Dind. explain these words by *turris expugnatoria*. *ὀρκάνη* is evidently related to *ἔρκος* (*a fence*); we may, therefore, take it to be a rampart thrown up around the walls of Thebes, and furnished with towers for the assailants of the city.

347. *δορί*. Well. reads *ὑπὸ δορί*, which is found in one manuscript.

348–350. *Βλαχαὶ . . . βρέμονται*, *the bloody, new-born cries of the infants resound*. The cries are called *αιματώεσαι*, *bloody*, because the infants were slain or dashed to the ground by the plunderers of the city. The adjectives *αιματώεσαι* and *ἀρτιβρεφεῖς* agree, by hypallage, with *βλαχαί* instead of *ἐπιμαστιδίων*. Thus Soph. Ant. 793, *νεῖκος ἀνδρῶν ξύναιμον*. Dindorf, however, proposes *τῶν ἐπιμαστιδίων ἀρτιβρεφῶν* (for *βρεφείων*), *of lately-born infants at the breast*, taking *ἐπιμαστιδίων* as an adjective, and quotes in support of this emendation Eurip. Iph. in Taur. 231, *ὅν ἔλειπον ἐπιμαστιδίων ἔτι βρέφος*.

351. *διαδρομᾶν*, Dor. for *διαδρομῶν*. Rapine is called *the sister of confused flight*, because both occur together during the sacking of cities. Æschylus is fond of calling lifeless objects, which have the same origin, brothers and sisters; thus, below, v. 494, we read of smoke as the brother of fire, because, as Schol. A. says, both are produced from the wood, and in Agam. 503 he makes *dust* the brother of *mire*. In a similar manner Pindar, Olymp. xi. 2 calls *rain-showers* the sons of *clouds*. Compare, besides, Fragm. Soph. apud Stob. iv. 7 (Dind. no. 663), *ἡ δὲ μωρία μάλιστ' ἀδελφὴ τῆς πονηρίας ἔφν*. See also Stanl. and Blomf. ad loc.

352–355. *ἔμβολοι . . . λελημένοι.* The sense of these lines is, that those who were loaded with plunder met each other, whilst others who had not yet been successful, desirous of having companions in their search after booty, were calling on their fellow-soldiers to join them; yet all coveted neither a less, nor even an equal share, but were anxious to obtain more than the others. The word *λελημένοι*, *coveting*, refers therefore both to *φέρων* and *κενός*.

356. *τί' ἐκ τῶνδ', κ. τ. λ.,* *What is there reason to conjecture from this?* As the line stands, *τί'* is to be taken as the neuter plural; the true reading is, however, probably *τί ἐκ*. One of the manuscripts has *τί · ἐκ*.

357, 358. *Παντοδαπὸς . . . κυρήσας,* *Produce of every kind, having fallen to the ground, causes grief.* If we take the passage as it stands in the text, *πισῶν* and *κυρήσας* have to be construed together, *κυρεῖν* having the force of *to be*. Blomf. compares v. 401, *μαρμαίρουσαν οὐρανοῦ κυρεῖν*. Dind. considers the word to be a mere gloss; but Heath proposes *κυρούσας*, a conjecture which recommends itself by its simplicity and adaptedness to the sense of the passage. If we read *κυρούσας*, the sense will be, *Produce of every kind, having fallen to the ground, causes grief to those who meet with it.* The next line, *Πικρὸν δ' ὄμμα τῶν θαλαμηπόλων,* *Stern, sad is the eye of the housekeepers*, explains the word *κυρούσας* more fully.

361. *οὐτιδανοῖς . . . φορεῖται,* *is borne away in worthless floods*, i. e. by the worthless multitudes of the plundering invaders.

363–366. *Δμῳίδες . . . ὑπερτίρου.* This passage is doubtless corrupt as it stands, and has not yet been satisfactorily explained or emended. (See Butler and Well. ad loc.) Dind. considers the words *ἀνδρὸς . . . ὑπερτίρου* as interpolated. Blomf. has transposed two verses, and reads, *Δμῳίδες δὲ καυνοπήμονες νείαι, τλήμων' αἰχμάλωτον εὐνὰν δυσμενοῦς ὑπερτίρου ἀνδρὸς εὐνυχούντος · ὥστ' ἔλαψις, κ. τ. λ.,* taking *δυσμενοῦς*, etc.

as genitive absolute, *The young girls (are) afflicted with new grief, the victorious hostile man having obtained their wretched captive bed.* Matthiæ (Gr. Gram. § 422) and Kühner (Jelf, § 579. 2), however, take τλήμων' αἰχμάλωτον εὐνάν as an accusative, expressing in what the πῆμα of the young girls consisted. If we do not, with Dind., reject the words ἀνδρὸς ὑπερτέρου altogether, as a mere interpolation, we may retain our text as far as ὥς, and putting a colon behind εὐτυχεύοντος, read (with Butler) αἷς instead of ὥς, and take δυσμενοῦς ὑπερτέρου as genitive absolute. The version of the passage then would be, *The young maidens (are) suffering new griefs, namely, the wretched captive bed of the victorious man; and since the enemy is prevailing, there is hope that death, the deliverer from wretched woe, will come.* Matthiæ, who retains ὥς in line 365, supplies ὄντος. Cfr. Gr. Gr. § 563, Obs.

367, 368. Ἐλπίς ἐπίρροθον. νύκτερον τέλος, i. e. θάνατον. Blomf. reads πολυκλαύτων.

369. στρατοῦ πευθῶ, *news concerning the army (of the enemy).* στρατοῦ may, however, also be taken as dependent on κατόπτης.

371. Σπουδῇ διώκων, *urging on with haste the guiding naves of his feet.* σπουδῇ, i. e. σὺν σπουδῇ, = σπουδαίως. With the naves of the feet the joints are meant in which the feet move, as the wheel moves in the nave. Hesychius explains χυόν· τὸν τῶν ποδῶν ψόφον, *the noise made by the feet*; yet although this interpretation (adopted by Passow) would diminish the impropriety of the metaphor, it is better to take the term literally, as it occurs above, in v. 153, since it is entirely in accordance with the (occasionally faulty) grandiloquence of our poet. διώκων is to be taken transitively, with χυοάς for its object, as Eum. 403, ἐνθεν διώκουσ' ἦλθον ἄρτυον πόσα (comp. also Blomf. ad Pers. 86), and not intransitively, as Kühner explains it (Jelf, § 558. 2). — In v. 372 ὅδε stands for ὅδε (cfr. Blomf. ad Prom. 977).

373. *Εἰς ἀρτίκωλον . . . μαθεῖν.* The reading of the manuscripts is *εἰς*, *comes*. This is defended by Well. (see also Matth. § 504. 3), but objected to because the present tense of *λέγει* has always a future signification. We have, therefore, to understand *ἔκει* after *τόκος*, take *μαθεῖν* (with Linwood) as a substantive, governed by *εἰς* and qualified by *ἀρτίκωλον* (*εἰς ἀρτίκωλον μαθεῖν*, *for the learning at the right time*), or construe *εἰς ἀρτίκωλον* (sc. *καιρόν*) with *ἔκει*, *comes opportunely*. The Schol. A. and Passow assign to *ἀρτίκωλον* the meaning of *new*, and construe it with *λόγον*: *comes for the new report of the messenger, to learn it*; but this is not as good as the construction just now pointed out, since it isolates the infinitive *μαθεῖν* too much. On the ellipsis in v. 372, Blomf. compares Soph. Antig. 626, *ἔδε μὴν Δίμων, παίδων τῶν σῶν νέστον γέννημα*.

374. *ἀπαρτίζει.* To this verb, which the text of the vulgate exhibits, the sense of *to complete* is generally assigned. Blomf., however, has received from the Codex Guelferbytanus *οὐ καταρτίζει* in the sense of *does not permit it to rest*, which has been rejected by Well. on the ground that *καταρτίζει* means rather *restituere*, *conciliare*. Well. and Dind. approve of the conjecture of Hermann *οὐ καταργίζει*, *does not permit to delay*, and this, although objectionable, because it is a word made for the occasion, yet may, in fault of something better, be preferred, as at least best adapted to the sense of the passage; for evidently Semichorus B. intends to assert the same thing of Eteocles which Semichorus A. had said of the messenger. Translate, therefore, *Nor does haste permit the foot of this one to delay*. Linwood, who rejects Hermann's conjecture, inclines to Pauw's interpretation of the Vulgate: "*facit, ut pes sibi non sit æqualis*," i. e. *haste prevents him from making equal steps*. This is also adopted by Butler.

376. *Ὡς τ' ἐν πύλαις ἑκάστος.* The names of the seven gates of Thebes have been differently given by various

authors. According to Æschylus, they were 1. *Προϋτίδες*, 2. *Ἡλεκτραι*, 3. *Νηϊται*, 4. *Ὀγκάϊδες*, 5. *Βόρραιαι*, 6. *Ὀμολώϊδες*, 7. *Ἑβδομαι*. Of these Euripides in *Phœniss.* mentions the first three, and the sixth and seventh; besides, he has the *Ὀγγύϊαι*, which according to Hesychius were the same with the *Ὀγκάϊδες* of Æschylus, and lastly, the *Κρηναϊαι*, which agree with the *Dircææ* of Statius. According to the Schol. the name of the *Ἑβδομαι* of Æschylus and Euripides were *Βουωρίαι*. Comp. Porson ad Eurip. *Phœn.* v. 1134.

377. *Τυδεύς*. Tydeus was the son of Æneus and Peribœa, and brother of Deianeira. In consequence of some murder which he had committed, he was compelled to leave his native country Ætolia, and fled to Adrastus, king of Argos, at whose court he is said to have arrived the same night with Polyneikes, the son of Œdipus. An oracle had directed King Adrastus to give his two daughters Argeia and Deiphyle to the lion and the boar; and as the shield of Tydeus was adorned with the device of a boar, and that of Polyneikes with a lion's head, Adrastus, believing that the time for executing the command of the oracle had arrived, gave his two daughters to the two fugitives in marriage. The offspring of Tydeus and Deiphyle was the Homeric hero Diomedes. — *πρὸς πύλαισι Προϋτίσι*. These gates received their name from Prætus, an old Theban hero. Comp. Smith, *Dict. of Gr. and Rom. Biog.*

379. *Ὁ μάντις*, i. e. Amphiarus, son of Oikles (hence called below, v. 382, *Οἰκλείδης*) and Hypermnestra, brother-in-law of Adrastus, whose sister, Eriphyle, he had married. By her he had, among other children, Alkmæon, who afterwards slew his mother in revenge of her treachery to Amphiarus. Being descended from the celebrated seer Melampus, Amphiarus was himself highly gifted with prophetic powers, so that he foretold the disastrous issue of the campaign before the seven chiefs started from Argos. Cfr.

Smith, Dict. of Gr. and Rom. Biog., and especially Grote, Hist. of Greece, 2d ed., Vol. I. ch. 14. — σφάγια καλὰ are the beasts sacrificed, the appearance of whose entrails was favorable to the undertaking contemplated. The custom of consulting the entrails of victims before battle was very general among ancient nations, and hostile armies were occasionally prevented for days and weeks from engaging in fight, because the sacrifices did not appear favorable. One of the most remarkable instances of this kind occurred before the battle of Plataea, as related by Herodotus, ix. 37, etc.

381. Μεσημβριναῖς βοᾷ, i. e. βοᾷ ὡς δράκων μεσημβριναῖς κλαγγαῖσιν, because, as the Schol. A. explains, the serpent τότε μάλιστα μαινεται. κλάγγη, properly a cry, signifies here the hissing of the serpent. Schütz compares Virgil, Georg. iii. 432; Potter adds Ovid, Met. ii. 175.

382. Θέινει δ' ὀνειδεῖ, *strikes with reproach*. The reading of the Vulgate θέινει is condemned by Blomf. and Passow. A similar expression is λόγοις ἰάπτων in Soph. Ajac. 501.

383. Σαίνειν . . . : ἀψυχία, *that through cowardice he tries fawningly to avert death and battle*. The infinitive σαίνειν depends on θέινει δ' ὀνειδεῖ, i. e. ὀνειδίζει. σαίνειν is properly used of a dog, who, afraid of punishment, wags his tail and crouches before his master. See Blomf. Gloss. ad loc.

385. τῷ, i. e. τοῦτῳ. The article has often demonstrative force in Attic poets. Thus, for instance, below, v. 509, ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται. Comp. above, v. 17, and Jelf, § 444. 5.

386. κλάζουσι κώδωνες φόβον, *brass-wrought bells sound fear*, i. e. produce fear by the noise they make. Compare Eurip. Rhes. 308, where Musgrave remarks, that such bells were chiefly worn by Trojans. It was, however, probably a custom universal among Eastern nations. See also Blomf. ad loc. and Bothe ad Hom. Il. v. 739. The

word χαλκήλατος (χαλκός and ελαύνω) occurs again below, v. 539.

387. σῆμ'. σῆμα, *the emblem, device, of the shield.*

388. Φλέγονθ' ὑπ' ἄστροις, *flaming with stars.*

390. Πρέσβιστον ἄστρον. πρέσβιστον is equivalent to τιμώτατον. Stanl. compares Virgil, *Æn.* ix. 404, "Tu, Dea (i. e. Luna), tu præsens nostro succurre labori, Astrorum decus." With the form πρέσβιστος compare above, v. 65, ὤκιστος. — νυκτὸς ὀφθαλμός. Comp. Soph. *Antig.* 103, ed. Wund., ὦ χρυσέας ἀμέρας βλέφαρον. Eurip. *Phœn.* 543, νυκτὸς τ' ἀφεγγές βλέφαρον ἡλίου τε φῶς. — πρέπει, *shines forth.*

392. παρ' ὄχθαις, *juxta ripas.* — μάχης ἐρῶν. On the genitive governed by ἐρῶν, comp. Jelf, § 498.

393, 394. Ἴππος μένων. Translate, *Like a horse breathing with violence against the bit, that with impatience awaits (μένων) the sound of the trumpet.* — χαλινῶν ὡς κατασθμαίνων stands, by anastrophe, for ἀσθμαίνων κατὰ χαλινῶν. μένει is the dative sing. of μένος, *force, violence*, and not the 3 sing. pres. of μένω. In v. 394, we have taken ὀρμαίνει in its active sense, having βοήν σάλπιγγος for its object (see Jelf, § 551. 1). Linwood and others construe it intransitively, and make βοήν object to μένων. Dindorf rejects ὀρμαίνει μένων, and reads, with Tyrwhitt, ὀρμαίνει κλύων, but this is quite unnecessary. Stanl. compares Virg. *Georg.* iii. 83; Ovid, *Met.* iii. 704; Lucan, iv. 750, 756.

395. Προίτου πυλῶν, genitive governed by προστατεῖν.

396. Κλήθρων λυθέντων, genitive absolute. — φερέγγυος, *a fit opponent.* According to Schol. ad Soph. *Electr.* 942, φερέγγυος is ὁ ἐκδεχάμενός τι καὶ δυνάμενος ἀποτίσαι. See also Blomf. Gloss.

397. Κόσμον . . . ἐγώ, *No equipment, etc. could I possibly dread.* ἄν with the optative in an independent clause expresses that something cannot possibly take place. See Jelf, § 418. f, and § 425.

398. *ἄλοποιά, making wounds.* Blomf. compares Tacit. Agric. 22, and Liv. x. 39, "Non enim cristas vulnera facere et per picta atque aurata scuta transire Romanum pilum." According to Schol. A. the thought expressed in these lines was paraphrased by Æschylus from Alcæus.

399. *δάκνουσ'.* The verb *δάκνειν* is similarly used in Choeph. 843, *ἐλκαίνοντι καὶ δεδηγμένῳ.* Pers. 846, *μάλιστα δ' ἦδε συμφορὰ δάκνει.* Soph. Ant. 317; Eurip. Bacch. 351.

400. *Καὶ νύκτα ταύτην, and as to this night, which.* This absolute accusative is used by the poet to bring the leading thought of the sentence more vividly before the hearer's mind. Butler supplies *κατά*, but unnecessarily. — In the following words, construe *μαρμαίρουσαν κυρεῖν* together, *to be glittering.* Comp. Pers. 503, *σεσωσμένος κυρεῖ.*

402. *Τάχ' ἂν γένοιτο, κ. τ. λ., the concert might likely prove fatal to some one,* i. e. to Tydeus. Thus, Choeph. 56, *φοβέεται δέ τις, somebody is afraid,* i. e. Klytemnestra. Instead of *ἡ ἄνοια*, i. e. *ἡ ἐννοία*, Well. reads *ἡ ῥοία*, i. e. *ἡ ἀνοία*, *his boasting folly.* Blomf., who denies that the ultima of *ἐννοία* may be lengthened (see, however, Matth. § 68. 3, note), has *ἐννοία*.

404. *Τῷ τοι φέροντι, verily, to him bearing it.*

405. *Γένοιτ' . . . ἐπώνυμον. ἐπώνυμον, what its name imports.* Observe the change of mode from the optative *γένοιτο* to the indicative *μαντεύσεται*. By the optatives *εἰ πίσσι* in the protasis and *ἂν γένοιτο* in the apodosis, the speaker is represented as merely supposing that such a thing might happen; but he suddenly forgets that he utters a mere possibility; he foresees in his imagination the impending death of the boastful enemy, and therefore he adds *καὶ τοὺς μαντεύσεται*, *and he himself will have prophesied this insolent boast against himself.*

407. *κεδρὸν Ἀστακοῦ τόκον.* Melanippus was one of the sons of Astakus, a descendant from the five Sparti, who

were all that remained of the heroes sprung from the teeth of the dragon. Melanippus mortally wounded Tydeus, but was in turn slain by Amphiaraus. (Stanl. compares Statius, viii. 718.) His sepulchre (as well as that of Tydeus), Pausanias (ix. 18. 1) informs us, was near the Prætid gate, and he was worshipped after his death by the Thebans.

408. Τόνδ'. Butler rightly supposes that Eteocles appeared on the stage surrounded by the most distinguished Theban warriors. The same demonstrative pronoun occurs again below, v. 472.

411. Αἰσχροῶν φιλεῖ. After αἰσχροῶν supply ἔργων, *not performing base deeds*. ἀργός is contracted from ἀεργός. — μὴ φιλεῖ is equivalent to στυγεῖ. On the peculiar force of μὴ (in contradistinction to οὐ), cfr. Jelf, § 739.

413. 'Ρίζωμ' ἀνέιται, *his origin is traced*. — κάπρα, *thoroughly, out and out*.

414. ἔργον κρινεῖ, *but the affair (the issue of the contest) Ares will decide with his dice*. Compare Eurip. Rhes. 183, ψυχὴν προβάλλοντ' ἐν κύβοισι δαίμονος. Thus, in Latin, *jacta esto alea*. Comp. also Eurip. Suppl. 328, where Trollope quotes Shakspeare, Richard III., V. 8, "Slaves, I have set my life upon a cast; and I will stand the hazard of the die." See also Mitchell's note to Aris- toph. Frogs, 1368.

415, 416. Δίκη δ' ὁμαίμων δόρυ, *the law of consanguinity* appoints him especially to ward off the hostile spear from the mother who brought him forth (i. e. Thebes). This is the interpretation of the Schol. and Schütz, whom also Dind. and Linwood follow. Stanley renders Δίκη δ' ὁμαίμων by *Justitia consanguinea*, and similarly the passage has been translated by Buckley (Oxf. transl. p. 48), who in a note ad loc. says: "Justice is styled the near relative of Melanippus, because he was αἰσχροῶν ἀργός." Blomf. reads δίκη ὁμαίμων, "Jure autem, ut pote consanguineus." —

ρεκούσῃ μητρὶ is the *dativus commodi*, showing that the action expressed in εἰργεῖν is done for the advantage of the mother. Matth. § 394; Jelf, § 596, Obs. 1.

417. ἀμόν, Attic for ἑμόν. — ἀντίπαλον (from πάλη, *wrestling*), *the champion*.

418. ὡς δικαίως πόλεως. The Vulgate has δικαίως, Porson δίκαιος.

419–421. τρέμω δ' ἰδέσθαι. “Constructio loci hæc est: τρέμω δ' ὑπὲρ φίλων, αἱματηφόρους μόρους δλομένων ἰδέσθαι — *ne videam*.” Blomf. According to Hermann ad Viger. iii. (as quoted by Linw.) two constructions are blended in these verses; viz. τρέμω ὑπὲρ φίλων and τρέμω ἰδέσθαι μόρους φίλων δλομένων. Schütz joins μόρους δλομένων ὑπὲρ φίλων, *of them, dying for the sake of their friends*. Blomfield's explanation seems, however, preferable, on account of the position of δλομένων, which, according to Schütz, would have to agree with a word like ἀνδρῶν understood. On the infinitive used after verbs of *fearing, dreading*, etc., cfr. Matth. § 520, Obs.

423. Καπανεὺς δ'. Kapaneus was the son of Hipponous, and married Euadne the daughter of Iphis, king of Argos, who reigned together with Adrastus. His son was Sthenelus, who succeeded his grandfather Iphis on the throne of Argos. Kapaneus was placed before the Elektrean gate, where, according to Pausanias, he was also killed by lightning. Apollodorus iii. 6 assigned to him the Ogygian gate. — ἐπ' Ἡλέκτραισιν. The Elektrean gate was called so after Elektra, sister of Kadmus. (Pausan. ix. 8. 3.) It was the gate by which persons coming from Attica entered Thebes. — ἐληχεν, *has been stationed by lot*. Schol. B. διὰ κλήρου τέτακται.

424. Γίγας ὃδ' ἄλλος. According to Homer, Il. v. 801, Tydeus was of small figure; hence Æschylus could not take the word γίγας in its common sense of *giant*, as the adjective ἄλλος clearly indicates that he applied it both to

Tydeus and Kapaneus. It refers, therefore, merely to the terrible aspect of the two warriors.

425. ὁ κόμπος . . . φρονεῖ, *non homini instar*. Comp. Agam. 925; Soph. Ajac. 761; and Blomf. Gloss. ad loc. and ad Agam. 342.

426. Πύργους δ' ἀπειλεῖ δειν', sc. ἔπη. Comp. Soph. Ajac. 314, δειν' ἐπηπειλησ' ἔπη. — ἀ μὴ κραῖνοι τύχη. The Vulgate has κράνοι; compare, besides, above, note to v. 5.

427. Θεοῦ τε γὰρ . . . καὶ μὴ θέλοντος. The conjunctions τε . . . καὶ have the force of *whether . . . or*. Thus, Eurip. Ion 878, ἔκ τ' ἀνθρώπων, ἔκ τ' ἀθανάτων. This passage has been imitated by Eurip. Suppl. 500, ὄμοσεν πόλιν πέρσειν, θεοῦ θέλοντος, ἦν τε μὴ θέλῃ. See Markland ad loc.

428, 429. τὴν Διὸς Ἔριν . . . σχεθεῖν, *Nor should the wrath (German Eifer) of Zeus descending upon the plain keep him off*. Zeus vents his wrath by hurling down thunderbolts. (Comp. Hor. Carm. i. 3, "Per nostrum patimur scelus, Iracunda Jovem ponere fulmina," and Soph. Antig. 127, ed. Wund.) We therefore may translate Διὸς Ἔρις by *lightning*. In the parallel passage of Eurip. in Phœn. 1186 we read:

Μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διὸς
Τὸ μὴ οὐ κατ' ἄκρων περγάμων ελεῖν πόλιν.

With ἐκποδὼν σχεθεῖν comp. Prom. 344, ἀλλ' ἡσύχαζε σπαντὸν ἐκποδὼν ἔχων.

432. σῆμα, *for an emblem*. — γυμνόν, *naked*. "Ideo nudum, ut contemptum suum indicaret, cui vel inarmato urbs ferro et flamma vastari posset." Butler, who also compares Virgil, Æn. xi. 641.

436. μὴ τρέσας. On this hypothetical use of μὴ compare Jelf, § 746. 2.

437. Καὶ τῷδε κέρδει, κ. τ. λ., *Also from this advantage another advantage is produced*; i. e. from the insolent and impious boasting of Kapaneus, which is an advantage to

us, since it will provoke the gods against him, we will derive a second advantage, viz. victory over him. *Kaí, also*, has reference to the boastful emblem of Tydeus mentioned above, vv. 388 – 390, which would, as Eteocles confidently hoped, prove a prophet of evil to Tydeus himself. Blomfield's explanation (cfr. Gloss. ad loc.) is very improbable.

438. *Τῶν τοι μυταίων . . . φρονημάτων, of the vain, presumptuous thoughts of men.* ἀνδράσιν has not to be construed with γίγνεται, but is the dativus incommodi, added to μυταίων φρονημάτων, in order to express who will suffer from the vain thoughts. Comp. Jelf, § 597, Obs. 1.

440. *δρᾶν παρεσκευασμένος, ready to do*, i. e. what he threatens. The Scholiast supplies ἡμᾶς κακά.

441. *κάπογυμνάζων στόμα.* “ἀπογυμνάζω, exerceo; linguam scilicet, ut athleta manus.” Blomf.

444. *Πίπειθα, I trust.* Cfr. above, note to v. 37, and see also below, v. 521. The manner in which the prayer of Eteocles was actually fulfilled on Kapaneus is beautifully described by Euripides, Phœn. 1180 seqq.

447. *Ἄνῆρ δ' ἐπ' αὐτῷ, κ. τ. λ.* Construe, *καὶ στόμαργός ἐστ' ἄγαν* (sc. ὁ Καπανεύς) *ἀνὴρ δέ.* — *στόμαργος, garrulous.*

448. *Δίδων λῆμα, ardent in temper.* On the accusative λῆμα compare the verse of Homer (Il. v. 801) quoted at v. 424, and also Jelf, § 579. 2 and Matth. § 424. 4. — *Πολυφόντου βία*, i. e. *Πολυφόντης*. Thus, below, v. 1075, *Διὸς ἰσχύν*. Hom. Il. iii. 105, *Πριάμοιο βίην*, et passim. Compare also below, v. 488, *Ἱππομέδοντος σχῆμα*, where Stanl. quotes Hor. Carm. iii. 21, “Catonis virtus,” i. e. Cato. Add Virgil, *Æn.* xi. 376, “*violentia Turni.*” See also Jelf, § 442. e.

449. *φρούρημα*, i. e. *φρουρός, an efficient guardian.* — *προστατηρίας Ἀρτέμιδος εὐνοίαισι*, *by the favor of protecting Artemis.* Artemis was the protectress of Bœotia; she had a temple at Thebes (Pausan. ix. 17), in which she was worshipped as *Ἀρτεμις Εὐκλεία*. See Wunder ad Soph.

Oed. Tyr. 169. The Elektrean gate was sacred to Artemis; hence she is called *προστατήρια*, lit. *standing before (it)*; in which sense the word also occurs in Agam. 976, *δείγμα προστατήριον καρδίας*. Schol. A. remarks that Polyphontes was priest of Artemis.

450. *σύν τ' ἄλλοις θεοῖς*, i. e. *ἐγχωρίοις, πολιούχοις*.

451. *εἰληχότα*. See above, v. 423.

452. *μεγάλ' ἐπέχεται* = *ἀπειλεῖ δεινά* in v. 426. Stanley compares Eurip. Phœn. 185, *ὅς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει Καπαεύς*.

454. *πωλικῶν θ' ἐδωλίων*, i. e. *παρθενικῶν ἐδωλίων*, *from our maiden abodes*; viz. the *παρθενῶνες* or chambers set apart for virgins. The genitive is dependent on *ἐκλαπάξαι*. The word *πῶλος* (lit. *foal*) is frequently used by dramatic writers for boys or virgins. For instance, Eurip. Phœn. 947, *οὗτος ὁ πῶλος*, i. e. *Μενονικεύς*. Hecub. 144, *ἤξει δ' Ὀδυσσεύς . . . πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν*, i. e. *τὴν Πολυξένην*.

457. *τὸν ἐντεῦθεν*, i. e. *τὸν μετ' ἐκείνον*, him who had his place allotted after the one last mentioned.

458. *Ἑτεόκληφ*. Eteoklus was the son of Iphis, and reigned, according to the Arundalian tables, together with Adrastus and Amphiaraus, over the Argives. These three heroes are said to have first celebrated the Nemean games, whilst Theseus ruled over Attica.

459. *Ἐξ ὑπτίου, κ. τ. λ.* The custom of arbitrating in matters of dispute by shaking lots out of a helmet or urn is repeatedly mentioned by Homer already. Comp., among other passages, Il. iii. 316, vii. 176.

460. *Πύλαισι Νηίταισι*, *at the Neitan gate*; so called from Neis, either daughter (according to Schol. ad. Eurip. Phœn. 1104) or son (according to Pausan. ix. 8. 3) of Zethus. See Smith, Dict. of Gr. and Rom. Ant. The true reading, according to Unger, is, however, *Νηίσταισι*. — *λόχον*, *his troop*. According to Thucyd. v. 68, the *λόχος* consisted of five hundred and twelve soldiers; here,

however, the term is of course to be used in a general sense.

461. ἐν ἀμπυκτῆρσιν. ἀμπυκτῆρ or ἀμπυξ, the frontlet or frontal trapping of the horse. The Schol. refers it in this passage to the bridle, and so do Schütz and Passow. It means, however, more properly, the leather thong joining the bridle to the frontlet, to keep the former in the mouth of the horse. See Wunder ad Soph. Œd. Col. 1063.

463. βάρβαρον τρόπον, *horribly*. Cfr. above, v. 283.

464. Μυκτηροκόμποις (from μύκτηρ, *nostril*, and κόμπος), *proudly blown through the nostrils*.

466. προσαμβάσεις στείχει, *walks the steps*. Verbs expressing to *walk*, etc. have an accusative of the thing or place along which the motion takes place. Thus, Agam. 79, τρίποδας μὲν ὁδοὺς στείχει. Eum. 75, βεβῶτ' . . . χθόνα. Soph. Antig. 988, ἤκομεν . . . κοινὴν ὁδόν, etc. See also Jelf, § 558. 1.

468. Βοῦ. Thus above, v. 434, Χρυσοῖς δὲ φωνεῖ γράμμασιν. — γραμμάτων ἐν ξυλλαβαῖς, *in collections of letters*, i. e. in written words.

472. σὺν τύχῃ δὲ τῇ (i. e. τινὶ), *with some*, i. e. *with good success*. Thus Choeph. 138, σὺν τύχῃ τινί. Soph. Ajac. 853, σὺν τάχει τινί.

473. Καὶ δὴ . . . ἔχων. This reading is according to a conjecture of Erfurdt, on the ground that αἰ could not be elided before a vowel, and is to be translated, *And indeed he is sent, having his boast in his hands*, i. e. boasting only with deeds, and not with words. Hands and arms stand frequently, both in Greek and Latin poets, for vigor, strength. Thus Eurip. Hec. 15, οὐτ' ἔγχος οἶός τ' ἦν νέφ βραχίονι; Suppl. 738, αὐτοὶ τε πολλοὶ καὶ νεία βραχίουσιν; and Horat. Carm. iii. 4. 50, "Fidens juvenus horrida brachiiis." Wellauer condemns this conjecture of Erfurdt, and retains the Vulgate, Καὶ δὴ πίπεμπτ' οὐ κόμπων, *And indeed he is sent, bearing his boast NOT in his hands*; in

defence of which he (or rather Linwood) remarks, that Eteoklus himself bore his boast, viz. the emblem on his shield, in his hand; that therefore Megareus could not, in opposition to Eteoklus, be said to have carried his own there. If the elision of *αι* can be defended, it is perhaps best to prefer Wellauer's reading, because it is a reading found in manuscripts; yet Erfurdt's conjecture by no means deserves Wellauer's condemnation as being "*ad sensum inepta et sine causa prolata*"; the interpretation of the Vulgate is far from being satisfactory, and the sense of Erfurdt's reading quite plain.

474. Μεγαρεὺς Κρέοντος. This was probably the same Kreon by whom the crown of Thebes had been given to Œdipus after the death of Laius, and who succeeded Eteocles. Sophocles, in his *Antigone*, mentions only Hæmon as the son of Kreon.

475. Ὅς οὔτι. On the force of οὔτι, cfr. note to v. 38, above.

477. τροφεία πληρώσει χθονί, *he will pay to his mother-soil the nursing debt*. This is an expression of frequent occurrence in the poets, and especially the Epic poets, who use for τροφεία the word θρεπτήρια. Stanley compares, among other passages, Hom. Il. iv. 476; Hes. Op. et Dies, 189. See also below, v. 548, Ἄργει δ' ἐκτίνων καλὰς τροφάς.

478. δὺ ἄνδρε, namely, Eteoklus and the man whom he bears as device on his shield.

480. Κάμπαζ' ἐπ' ἄλλῳ, *speak boastfully*, i. e. *tell the boasts of another*.

482. Πρόμαχ' ἐμῶν δόμων. The Chorus refers to Megareus, and not to Eteocles, as Schol. B. thinks. Comp. above, vv. 417–419.

484. νῦν, i. e. αὐτοῦς.

• 485. Ζεὺς νεμέτωρ, *Zeus the avenger*; called so because he was believed to punish arrogant boasting.

486. γείτονας πύλας ἔχων. Not, as Schol. B. explains, the

gate of Onka Pallas, neighboring to the Neitan gate, but *the gate* (which is) *neighbor to Onka Pallas*, i. e. to her shrine.

488. Ἰππομέδοντος σχῆμα. Compare what has been said on v. 448. The second syllable of Ἰππομέδοντος, properly short, is here used long, as also below, v. 547, Παρθένο-παῖος, where the syllable *θῆ* is originally short. For the reason of this poetic license, cfr. Matth. § 19. c. — Hippomedon was a son of Aristomachus (Sophocles makes him a son of Talaus). He was slain by Hyperbius, whom Eteocles opposed to him. Cfr. Smith, Dict. of Gr. and Rom. Biog.

489, 490. Ἄλω διήσαντος. Construe διήσαντος δὲ (sc. τοῦ Ἰππομέδοντος) ἄλω πολλήν ἔφριξα. Passow, however, makes ἔφριξα govern the genitive διήσαντος. — ἄλω πολλήν, a *great disc*. The shields of the ancient Greeks were of a circular form. Comp. Virgil, *Æn.* iii. 637, "Argolici clypei, aut Phœbeæ lampadis instar." The words ἀσπίδος κύκλον λέγω are added to ἄλω δὲ πολλήν, in order to explain more clearly what the poet means by the latter phrase. Thus Eurip. *Hec.* 735, δύστην', ἐμαυτὴν γὰρ λέγω λέγουσά σε. — οὐκ ἄλλως ἐρῶ, *I shall not deny it*.

493. Τυφῶν'. Typhaon or Typhœus was son of Tartarus and Gæa, struck with lightning by Zeus and buried under Mount *Ætna*. See Smith, Dict., etc., and Anthon, *Syst. of Anc. and Mod. Geog.*, p. 399.

494. Διγνὴν μάλαυν κάσιν, *black smoke, the swift-moving brother of fire*. On this metaphorical expression, comp. what has been said above, on v. 351, and, besides, Butl. ad loc.

495. περιδρομον, lit. *running round*; here, *surrounding in a circle*. In order that the student may fully understand the construction of the shield, it may, perhaps, be best to transcribe Pauw's note. He says, "Κολόγαστωρ κύκλος est orbis ex cavo protuberans instar ventris. In isto

orbe protuberante expressus erat Typhon, ignem et fumum ore vomens; id omne quod orbem istum protuberantem ambibat, κύτος περιδρομον dicitur et in isto κύτῳ περιδρόμῳ apparebant serpentum πλεκτάναι pro ἐδάφῳ et pavimento.”

497. ἔνθεος δ' Ἄρει, *inspired with Ares*. The sense is: Hippomedon rages, inspired with Ares, as a Bacchante is frantic when filled with Bacchus.

498. πρὸς ἀλκὴν, *with all his might*. — Θυιάς (from θύειν, *to rave*) = Βάκχη. — φόβον βλέπων, *looking fearfully*. Comp. above, on v. 53, and Mitchell ad Aristoph. Acharn. 227, and Frogs, 558. Dindorf, with Canter, prefers φόνον.

499. πείραν is in the accusative, object to the verbal adjective φυλακτέον, which, being used impersonally, governs the same case as the verb (φυλάσσω) from which it is derived. Cfr. Jelf, § 613. 2.

501. ἦτ' ἀγχιπτολῖς. See above, note to v. 162.

503. Εἵρξει νεοσσῶν, i. e. Παλλὰς εἵρξει ἀνδρὸς ὕβριν ἡμῶν, ὥς ὄρνις εἵργει δράκοντα δύσχιμον νεοσσῶν. Butl. compares Horat. Epod. i. 19, “Ut assidens implumibus pullis avis Serpentium allapsus timet.”

504. Ὑπέρβιος δέ. δέ refers to πρῶτον μὲν in v. 501.

505, 506. θέλων ἐξιστορῆσαι μοῖραν, *willing to test his fate*, viz. whether he shall conquer Hippomedon or die by his hands. — ἐν χρεῖα τύχης, *in this decisive time of danger*. χρεῖα, says Schol. B., καιρὸς ἐστὶ μαθεῖν τὴν αὐτοῦ τύχην.

507. σχέσιν, *condition*.

508. Ἑρμῆς δ' εὐλόγως ξυνήγαγεν, *Hermes has with propriety brought them together*. According to the two Scholiasts, the Greeks considered every advantage which they accidentally experienced as a gift of Hermes. Hence also, in this instance, Hermes is said to have opposed the two antagonists to each other, since Hyperbius was not only a match for Hippomedon in size, courage, and arms, but bore also Zeus, the victorious enemy of Typhaon, as device on

his shield. For more specimens of this kind of imagery in Æschylus, comp. Mitchell's note ad Aristoph. Frogs, 1249.

509. ἀνδρὶ τῷ, i. e. τούτῳ. Comp. above, v. 385.

513. Σταδαῖος ἦσται, *is placed erect*.

515–520. Τοιάδε μέντοι τυχών. Dindorf considers these five verses an interpolation, and indeed they appear quite tame after the words Κοθῶ τις εἶδε Ζῆνά που νικώμενον.

515. Τοιάδε δαιμόνων, *such is the friendship of the gods*. Pauw explains, “Προσφιλεια δαιμόνων est amicitia, qua Dii illi suos tuentur,” the friendship of the gods is so bestowed that Zeus favors Hyperbius and Typhaon Hippomedon. Schütz takes προσφιλεια ironically, in the sense of *enmity*, but without good reason.

516. Πρὸς τῶν κρατούντων, *we are on the side of*, etc. On the omission of the article before ἡσσωμένων, comp. Matth. § 268, Obs. 1.

517. The Vulgate reads v. 518 before 517. The order in which we read these two verses in our text was first proposed by Brunck, who also changed the Vulgate Εἰ Ζεὺς γε Τυφῶ into Εἰ Ζεὺς γε Τυφῶ. Well. improperly condemns this change, and retains the reading of the manuscripts.

518. πράξειν ἕδ', *will come off in like manner*.

519. πρὸς λόγον, *suitably to*, etc. For a similar use of πρὸς, cfr. Mitchell's Frogs, 820.

521–524. Πέποιθα θεοῖσι. Construe, Πέποιθα, τὸν ἔχοντα ἐν σάκει ἀντίτυπον Διὸς ἀφίλον δέμας τοῦ δαίμονος χθονίου, εἰκασμα ἔχθρον βροτοῖς. — ἀντίτυπον, *adversary*. — δαίμονος χθονίου, *of the earth-born demon*. Blomf. quotes Prom. 359, where Typhæus is called γηγενής. Others translate it by *infernal*, as having been cast into Tartarus by Zeus.

525. ἰάψω, *will hurl away*, i. e. *will lose*.

527. Βορραῖαι πύλαι, *the Borrhæan gate*, i. e. the northern or upper (ὑψίσται) gate. Its proper name was, according to Unger (quoted by Dind.), Βοιωταίαι. Euripides assigns to Parthenopæus the Neitan and Apollodorus the Elektrean gate.

528. Τύμβον Ἀμφίονος. Amphion, son of Zeus (hence διογενούς), and his twin brother Zethus, together with Antiope, were buried in the same tomb near Thebes. For this reason Euripides in Phœn. 145 places Parthenopæus ἀμφὶ μνήμα τὸ Ζήθου.

529. Ὀμνυσι δ' αἰχμήν, *he swears by his spear*. On the accusative αἰχμήν after ὀμνυσι, compare note on v. 45, above. Also Hom. Il. xiv., ἄγρει νῦν μοι ὀμοσσον ἀάατον Στυγὸς ὕδωρ. Soph. Trach. 1185, ὀμνυ Διὸς κάρα. Eurip. Med. 746, ὀμνυ πέδον γῆς. 752, ὀμνυμι Γαίαν Ἑλίου θ' ἀγνὸν σέβας. Hippol. 714, etc. Similar in Latin: Ovid, Metam. i. 101, "Stygias juravimus undas." — The following words construe ἣν ἔχει πεποιθὼς (*daring*) σέβειν μᾶλλον θεοῦ.

530. ὁμμάτων θ' ὑπέρτερον, *dearer than his eyes*. Blomf. compares, among other passages, Theoc. x. 53, Ναὶ μὰ τὸν ὀφθαλμόν, τῷ μοι γλυκώτερον οὐδέν, and the familiar verse of Catullus (iii. 5), "Quem plus ille oculis suis amabat." Add Catull. xiv. 1, "Ni te plus oculis meis amarem." Similarly the insolence and impious self-reliance of Mezentius is expressed by Virgil, Æn. x. 773, "Dextra, mihi Deus, et telum, quod missile libro, Nunc adsint." Comp. also Soph. Philoct. 649, and there Wunder.

531. βία Διός, *in spite of Zeus*. Thus below, v. 612, φρενῶν βία; v. 745, Ἀπόλλωνος βία. Soph. Œd. Col. 854, βία φίλων. Eurip. Orest. 710, μὴ βία τῶν κρείσσονων.

532. μητρός ἐξ ὀρεσκού, i. e. Ἀταλάντης. Atalanta was after her birth exposed by her father Iasus, king of Arcadia, in the woods, where she was nursed by a she bear. She led the life of a huntress (Eurip. Phœn. 1106, ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος) until her father again recognized her as his daughter. Her subsequent marriage to Meilanion, who had conquered her in a foot-race, by means of the golden apples presented to him for that purpose by Aphrodite, is well known. The offspring of these two was

Parthenopæus, who must, however, not be confounded with another Parthenopæus, nephew of Adrastus.

533. Βλάστημα καλλιπρόφρον, *fair-prowed*, i. e. *fair-faced offspring*. Thus Agam. 235, στόματός τε καλλιπρόφρου φυλακὴν κατασχεῖν. Mitchell, in a note to v. 871 of Aristophanes's Frogs, says, in reference to this figurative expression, that it must have been provocative of absolute laughter in an Athenian audience. It is certainly not one of the poet's happiest metaphors, yet if we bear in mind that Æschylus wrote his piece probably the year after the battle of Salamis, a period in which his native state directed all her energies to the improvement and enlargement of her naval power, we may readily understand and well excuse our poet's borrowing his images perhaps too often from those objects which most readily presented themselves to his observation. — ἀνδρόπαις ἀνὴρ is a man who has scarcely passed the age of boyhood.

534. ἄρτι, *late/y, nuper*. Thus, Hom. Il. xix. 56, ἢ ἄρτι τόδ' ἀμφοτέροισιν ἄρειον ἔπλετο, where Bothe quotes Mæris, ἄρτι οἱ μὲν Ἀπτικοὶ τὸ "πρὸ ολίγου."

535. Ὠρας φουούσης, *his youthful prime causing it to grow*. Genitive absolute. On the signification of ὦρα, cfr. note to v. 13, above. — ταρφύς, *thick*, from τρέφω. Its original form was probably τραφύς.

536. οὐτι παρθένων ἐπώνυμον, *by no means agreeing with the name of virgins*. The name Parthenopæus is composed of παρθενος, *virgin*, and ὤψ, *countenance*. The poet therefore says, that his cruel disposition does not at all harmonize with his name of *maiden-face*.

537. γοργόν, that which strikes terror into the beholder, like the Γοργώ, from which the word is derived. Comp. Eurip. Phœn. 146, δμμασι γοργός. Androm. 458, γοργός ἐπλήτης φανείς. — προσίσταται, i. e. ταῖς πύλαις.

539. Τὸ γὰρ πόλεως ὄνειδος. The Sphinx is called *the disgrace of the city*, because her appearance before Thebes,

and subsequent destruction by Œdipus, occasioned all the crimes and miseries which disgraced the house of Labdacus after the death of Laius.

540. κυκλωτῶ, *circular*. See remark on v. 489, above.

541. Σφίγγ' ὠμόσιτον. Thus Euripides in Phœn. 1023 calls her δάιον τέρας, φοιτᾷσι πτέροις, χαλαῖσί τ' ὠμοσίτοις, a *hostile monster, with mad wings and claws preying on raw flesh*. — προσμυμηχανημένην γόμφοις, *fastened with nails*. Æschylus is very fond of using the word γόμφος and making compounds of it; hence Aristophanes in Ranis 788 speaks of ῥήματα γομφοπαγῇ, *words made fast with nails*. See Mitchell ad loc. cit.

542. ἔκκρουστον, *embossed, in bass-relief*. Lat. *crustatus*.

543. ὑφ' αὐτῇ, i. e. τῇ Σφίγγι.

544. Ὡς πλείστ' . . . βέλη, supply *χρή*. By the words ἐπ' ἀνδρὶ τῷδ', the Kadmean, whom the Sphinx on the shield is tearing with her talons, is to be understood. The meaning of the verse is evidently this: Parthenopæus exhibits on his shield the sphinx, the disgrace of Thebes; it behooves, therefore, the Thebans to hurl their darts upon that man above all others, who thus dares to taunt them with a device most offensive to their feelings.

545. οὐ καπηλεύσει μάχην, i. e. οὐ καπήλου μάχην μαχεῖσθαι (Jelf, § 564), *will not fight the fight of a retailer*, i. e. will fight by wholesale, as Blomf. renders it. See also Trollope ad Eurip. Hippol. 950.

547, 548. Παρθενοπαῖος Ἄρκας . . . τροφάς. The Scholiast informs us that Parthenopæus committed an involuntary murder in his native state, Arcadia, in consequence of which he fled to Argos, where he lived (cfr. Eurip. Suppl. 891, παιδεύεται κατ' Ἄργος) till he joined the expedition against Thebes. On the quantity of the second syllable in Παρθενοπαῖας, consult above, v. 488, and Wunder ad Soph. Ajac. 208, and on the expression ἐκτίνων καλὰς τροφάς compare note to v. 477, above.

549. *Ἄ μὴ κραινοὶ θεός.* Comp. above, v. 5.

550 – 552. *Εἰ γὰρ τύχοιεν . . . ὀλοίατο.* Eteocles, in these three lines, assents to the prayer of the messenger, *Ἄ μὴ κραινοὶ θεός*, and follows up the thought expressed in those words. He says this: Indeed may the gods not accomplish it, but, on the contrary, turn their wrath against them (the enemy); for if the latter were to be treated as they deserve it, viz. were to obtain at the hands of the gods what they are intending against us, they would with their impious boasts be utterly destroyed. We have thus followed Dindorf in taking *εἰ γὰρ* in a conditional sense, although we are fully aware of the great harshness of this construction. Butler and Blomf., on the other hand, following the two Scholiasts, take *εἰ γὰρ* as equivalent to *εἴθε γάρ, utinam*. The explanation we have given seems to us preferable for two reasons. First, the conditional force of *εἰ γὰρ* here is evident from the words *ἦ τάν* in v. 552, which would be entirely useless were we to take *εἰ γὰρ* in the sense of *utinam*; and secondly, an ejaculatory prayer, such as *εἴθε γάρ* would make these lines, would sound very strange in the mouth of Eteocles, especially if we consider the assurance expressed by him a line further on, when appointing Aktor as a fit champion to oppose Parthenopæus. To remove the harshness of the construction, Dindorf thinks that two lines must have been lost before *εἰ γὰρ τύχοιεν*, and proposes to read v. 552 before v. 551. — *πανώλης* has the sense of *πανώλεθρος* below, v. 932, *who perishes entirely*. Comp. Blomf. ad Pers. 738.

553. *Ἔστιν δὲ καὶ τῷδ', ὃν λέγεις.* On the position of the relative, comp. Matth. § 474. a.

554. *χεὶρ δ' ὁρᾷ τὸ δράσιμον, his hand perceives what is efficacious.* The poet represents Aktor's hand as endowed with sight, in order to express the promptness with which Aktor is accustomed to execute whatever he considers advantageous in fight. Well. and Linw. translate *δράσιμος*

by *faciendus*, *what is to be done* ; but that does not convey the exact meaning of the word. The whole phrase is opposed to ἀνὴρ ἀκομπος, and the sense of the verse is plainly this: *He is not a man who brags, but who will act.*

555. τοῦ πάρος λελεγμένου, i. e. τοῦ Ὑπερβίου.

556. ἐργμάτων ἄτερ, *without deeds*. Schütz and Butler have taken ἐργμα in the sense of *agger*, and construe, ὅς οὐκ ἔασει γλῶσσαν ἐργμάτων ἄτερ ῥέουσας, *flowing without restraint* ; but Hermann (see Linw.) condemns this use of ἐργμα, and Blomf. has quoted Eum. 499, Eurip. Orest. 160, and other passages, in support of the meaning of ἐργμα which we have given. Four manuscripts read ἔξω for ἔσω ; this reading has been adopted by some editors, who have then taken πυλῶν in the sense of the Homeric ἔρκος οὐδόντων ; but that πυλῶν is to be taken literally for the gates of Thebes appears clearly from εἰσαμεῖναι in the following line.

558. θηρὸς ἐχθίστου δάκους. Construe, ἐχθίστου δάκους θηρὸς, *of the hateful monster of a beast*. Blomf. compares this periphrasis with Eurip. Hippol. 646, δάκη θηρῶν. Similar pleonastic expressions occur frequently in the dramatists ; e. g. Æsch. Pers. 549, λέκτρων εὔναι. Soph. Ant. 674, μάχη δορός. Eurip. Troad. 613, θρήνων οὐδυνμοί. Comp. also Trollope ad Eurip. Hecub. 295. — φέροντα in line 559 refers to Parthenopæus.

560. Ἡ ἔωθεν . . . μέμψεται, *who, outside of the walls, shall reproach him, who carries her within*. Parthenopæus will make efforts to carry his shield into Thebes, but he will not succeed. On the contrary, the Sphinx on the shield will, outside of the walls, be received with such a hail-storm of missiles, that she will reproach her bearer for carrying her to the assault. Schütz does not construe εἶσω with φέροντι, but translates it by "*introrsum, nempe ad Parthenopæum illum clypeum ferentem conversa,*" and this is adopted by Dindorf. It seems, however, the simplest way to construe it with τῷ φέροντι.

561. ὑπὸ πτόλιν, *under the walls of the city.*

564. ὀρθίας. Blomf. reads ὀρθιος from a conjecture of Wakefield, and compares Hom. Il. xxiv. 389, ὀρθαὶ δὲ τρίχες ἴσταν, etc.

565. Μεγάλα. The Schol. supplies πράγματα; perhaps a word like κομπάσματα would be more to the point. — κλυούσα. The Vulgate has κλύων, which, not agreeing with the corresponding anastrophic line, has been changed by Well. into κλύουσαν, in preference to κλυούσα, as avoiding the hiatus before ἀνοσίων.

567. ἐν γῇ. Scil. *ne incolumes in patriam revertantur.* Schütz.

569. μάντιν, Ἀμφιάρεω βίαν. Amphiarus, son of Oïkles and Hypermnestra, was descended from the famous seer Melampus, to which origin he owed the power of prophecy with which he was gifted. After having reigned for a time over Argos, jointly with Adrastus, he quarrelled with the latter, who fled for the time. He was, however, afterwards reconciled to him, and married the sister of Adrastus, Eriphyle. When Adrastus, induced by the urgent persuasions of Polyneikes and Tydeus, resolved to restore his son-in-law to the throne of Thebes, he was informed by an oracle that it would be useless to undertake the expedition without the coöperation of Amphiarus. The prophet, however, foreseeing the disastrous issue of the campaign, violently opposed the undertaking till Polyneikes bribed Eriphyle with a necklace, and induced her to urge her husband to join the host against Thebes. Amphiarus reluctantly went, but not before he had enjoined on his sons to avenge his death on his treacherous wife. As he looked upon Tydeus as the chief mover of the expedition, he conceived a violent hatred against that hero, which prompted him at last to cause his enemy's death when Athene was on the point of saving him. In the course of the siege of Thebes, Amphiarus was pursued by Periklymenus, but

before his enemy could reach him, the earth, by the favor of Zeus, opened and swallowed him up. For more particulars, see Smith, Dict. of Gr. and Rom. Biog., and Grote, Hist. of Greece, 2d ed., Vol. I. p. 369, etc.

570. Ὁμολώσιν, κ. τ. λ. This gate, according to the two Scholiasts, was so named from Homolois, a daughter of Niobe. Near it were probably temples of Zeus and Demeter, as a Ζεὺς Ὁμολώϊος and Δημήτηρ Ὁμολώϊα were worshipped at Thebes.

571. Κακοῖσι βάζει, i. e. κακῶς βάζει = κακολογεῖ, *abuses*. See Matth. § 416, Obs. 1. — βάζει governs a double accusative of the thing said and the person addressed, as Homer, Il. ix. 58, ἀτὰρ πεπνύμενα βάζεις Ἀργείων βασιλῆας. Eurip. Rhes. 717, πολλὰ δὲ τὰν βασιλίδ' . . . κακῶς ἔβαζε.

572. ἀνδροφόντην, *the murderer*. Ancient authors disagree as to the person or persons murdered by Tydeus. According to Diodorus Siculus, he slew Lykopeus and Alkathous, sons of his brother Melanus or Melanes; according to Pherekydes, his brother Olenius. The two Scholiasts seem to agree with the former, although they give somewhat different names. — τὸν πόλεως ταρακτορα, because he, together with Polyneikes, was the prime mover of the expedition. Comp. next line.

574. Ἐρινύος κλητῆρα, *the summoner of the Erinnyes*. He is aptly called the summoner of the Erinnyes (the curse) of Œdipus; for by inducing Adrastus to make war against Thebes, he caused the fulfilment of the curse, that both brothers should fall by each other's hands.

576. Καὶ τὸν . . . ἀδελφείον. This passage, as we read it in the Vulgate, is corrupt and without sense. The difficulties lie in πρόσμορον, which is a word not found elsewhere, although the Scholiast renders it *doomed*; in ἀδελφείον, which is an Ionic form not found in the dramatic trimeters; and in ἐξυπτιάζων, which (according to Blomfield) can mean nothing but *resupino, ad calum tollo, to*

cast upwards. To obviate these difficulties, various corrections have been suggested. Schütz has proposed πρόσ-
μορον ἐς ἀδελφείον ἐξυπτιάζων ὄμμα, *casting back his eye upon
your doomed brother.* Dindorf follows Dobree, and reads
τὸν σὸν αὐτ' ἀδελφὸν ἐς πατρός μόνον ἐξυπτιάζων ὄνομα, *alta voce
inclamans nomen ejus de patris more*, which translation is
incomprehensible. Well. gives καὶ τὸν σὸν αὖθις πρὸς * ὁμό-
σπορον, and Blomf. καὶ τὸν σὸν αὖθις προσμολὼν ὁμόσπορον
ἐξυπτιάζων ὄμμα. This is, perhaps, the best of the whole,
although the change of ὄνομα to ὄμμα is objectionable. Lin-
wood retains ἐξυπτιάζων ὄνομα, and explains it *turning the
name upside down*, i. e. punning upon it; but that will
scarcely do. Perhaps the best is to retain ὄνομα, and be-
sides adopt Blomfield's reading, so that the passage then
would read, καὶ τὸν σὸν αὖθις προσμολὼν ὁμόσπορον ἐξυπτιάζων
ὄνομα, *thereupon going in turn up to your brother, he calls
with a loud voice his name Polyneikes.*

578. Δίς τ' ἐν . . . ἐνδατοίμενος. Translate, *At the end
(of his upbraiding), dividing his name and reproachfully
pronouncing it twice*, i. e. saying Πολύνεικες πολυνεικές,
Polyneikes of many strifes. ἐνδατεῖσθαι, according to Hesychius means at the same time to divide and to reproach.
It corresponds with the Latin *differre* or *dividere*. See
Blomf. ad loc. Æschylus plays in similar manner upon
the name of Polyneikes, below, vv. 658 and 830. Other
examples of this kind of punning upon names are found
in the tragic writers; e. g. in Agam. 687, τὰν δορίγαμβρον
ἀμφινεικὴ θ' Ἑλέαν; ἐπεὶ πρεπόντως ἑλένας, ἑλανδρος, ἐλέπολις
. . . . ἔπλευσε. Comp. besides Soph. Ajac. 430; Eurip.
Phœn. 636; Orest. 1008; Rhes. 158.

582. καὶ θεοὺς τοὺς ἐγγενεῖς, *the native gods.* We have to
understand those gods from whom the Thebans claimed to
be descended, such as Dionysus, Aphrodite, Ares, etc.
Abresch compares Soph. Antig. 199, Ὅς γῆν πατρίαν καὶ
θεοὺς τοὺς ἐγγενεῖς. To which add Electr. 428, πρὸς νυν

θεῶν σε λίσσομαι τῶν ἐγγενῶν. See also Blomf. Gloss. 'ad Choeph. 459.

583. ἐπακτόν, *brought from abroad*, i. e. *foreign*.

584. Μητρός τε . . . δίκη; *What justice* (i. e. *what just cause*) *will quench the fountain of a mother's tears*? Amphiaraus, referring in this line to the claim of his cause, and perhaps also hinting at the figure of Dike (cfr. below, v. 646), which the former bore as emblem on his shield, says: "Thou art waging war against thy mother, i. e. thy native land; therefore, however just thy cause may be, thou must not hope to quench the floods of tears which she will shed on account of the wounds you are about to inflict on her." The Scholiast takes δίκη as synonymous with τιμορία, which would give the following sense: "What vengeance will dry up the fountain of your mother? i. e. What vengeance will you take that would not cause the tears of your mother to flow?" Others have translated μητρός πηγὴν by *the fountain of a mother's blood*; but this is forced and improbable, and Schütz's emendation (see Linwood in Lex. sub voce) is unnecessary.

585. σῆς ὑπὸ σπουδῆς, *by thy eagerness*.

586. πῶς σοι ξύμμαχος γενήσεται; How, says Amphiaraus, can you ever expect to be kindly received and supported by your citizens, if you first make war upon them and lay waste their city?

587. Ἐγωγε, *I for my part*. — πινῶ. Blomf. compares Pind. Nem. ix. 54, and Stanl. Virgil, Georg. i. 491, "Nec fuit indignum Superis, bis sanguine nostro Emathiam et latos Hæmi pinguescere campos," and Horat. Carm. ii. 1. 29, "Quis non Latino sanguine pinguior campus?"

588. κεκευθώς, *buried*. Comp. note on v. 569, above. The word is here used intransitively, as in Soph. Electr. 868, where the Scholiast says, ἀντὶ τοῦ κρύπτεται. Comp. also Soph. Antig. 911, and Wunder ad Œd. Reg. 939.

591. σῆμα δ' οὐκ ἐπὶ κύκλῳ (κύκλῳ = ἀσπίδι), *no boastful*

emblem was upon his shield. Eurip. in Phœn. 1112 imitates Æschylus, οὐ σημεῖ ἔχων ὕβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὄπλα.

592. Οὐ γὰρ δοκεῖν ἄριστος. Plutarch relates (see Stanl. ad loc.), that at the first representation of this drama Aristides was present, and that when these words were recited, the eyes of the whole audience turned upon him. As Æschylus belonged to the same political party with Aristides, and was no doubt an ardent admirer of his *just* fellow-citizen, it is not unlikely that he had him in his mind when he wrote the verse.

593. Βαθεῖαν . . . καρπούμενος, *enjoying the produce of the deep furrows in his mind*, i. e. reaping the rich wisdom of his mind. The mind is here compared to a field, which is rich in proportion as the furrows made by the plough remain deep. Stanley compares Pind. Nem. iv. 13, φρένα βαθύαν, and Nem. vii. 1, βαθύφρονα.

596. Δεινὸς ὃς θεοὺς σέβει. Comp. Hom. Il. xv. 98.

597. Φεῦ τοῦ ξυναλλάσσοντος ὀρνίθου = τύχης. The use of ὀρνίς, and in Latin *ales*, for fortune, is known to every student. Of the examples quoted by Stanl., comp. Hom. Il. xxiv. 219, μηδέ μοι αὐτῇ Ὀρνίς ἐνὶ μεγάροισι κακὸς πέλεν, and Hor. Epod. x., "Mala alite," etc. On the genitive after the interjection φεῦ, comp. Matth. § 371; Jelf, § 489.

600. καρπὸς οὐ κομιστέος, *a fruit that is not to be gathered, is not worth gathering.* Cfr. Eurip. Suppl. 226, 228.

601. Ἄτης ἄρουρα. Burton compares Æsch. Pers. 821, and St. Paul's Epist. ad Rom. vi. 23. Ἄτη is the infatuation which drives men to the commission of crimes. — *καρπίζεται, bears as fruit.* — This verse has, on account of its proverbial character, been considered by Schütz and most subsequent editors as a later addition; in Dobree's opinion, even as a marginal addition of some Christian writer. It is on that account included in brackets. Wellauer, on the contrary, considers the verse both genuine and worthy

of Æschylus. But that it is an interpolation becomes very probable if we consider that the word *ἐκκαρπίζεται* bears exactly the same sense as the phrase *καρπὸς οὐ κομιστέος*, which latter very likely suggested to the mind of the interpolator the other verse as a striking parallel passage. Besides, *καρπίζομαι*, according to Blomf., never occurs in this sense in the tragic writers, who use instead of it *καρπούμαι*. Wellauer's argument in favor of the genuineness of the verse, — "that it is found nowhere else," — is no argument at all; many passages in extant works may be interpolations, yet we find them nowhere else, from the simple fact that the original works have perished.

602 – 604. *εἰσεβῆς ἀνὴρ . . . ἔλωλεν*, a *pious man has often utterly perished*. The perfect *ἔλωλεν* not only expresses in this instance that the action has frequently occurred, but also that it has been completely done. Cfr. Matth. Gr. Gr. § 502. 2, and compare also Hesiod, Op. et Dies, 240 (ed. Göttl.), and Horat. Carm. iii. 2. 29, "Sæpe Diespiter Neglectus incesto addidit integrum." — *θερμοῖς*, *hot-headed, audacious*. — *πανουργία* = *πανούργη*.

605 – 607. **Ἡ ξυμπολίταις . . . ἀγρεύματος*. *ξυμπολίταις ἀνδράσιν* is dependent on *ταύτου ἀγρεύματος* in v. 607, *the same net with*, which latter words are governed in the genitive by *κυρήσας*. On this genitive after *κυρέω*, comp. Blomf. ad Choeph. 695, and Jelf, § 512. 1. On the meaning of *ἀγρευμα*, see Blomf. Gloss. ad Choeph. 985. — *ἐκδίκως*, *unjustly*. The Vulgate has *ἐνδίκως*, *justly*, which Linwood sub voce *ἐνδίκως* defends, enlarging on the explanation of Schol. A.

608. *θεοῦ μάστιγι παγκοίνῳ*. Blomf. compares Horat. Carm. iii. 26. 11, "Sublimi flagello Tange Chloen semel arrogantem"; and Hom. Il. xii. 37, 'Αργεῖοι δέ, Διὸς μάστιγι δαμέντες, which Butler takes improperly in the sense of *lightning*. The term *μάστιξ* (*flagellum*) means either a calamity which brings utter destruction on the one whom

it befalls, or panic terror, as in Prom. 682, where Io, speaking of the persecution of Here, says of herself, *μάστιγι θεία γῆν πρὸ γῆς ἐλαύνομαι*. See, besides, Eurip. Rhes. 37, *Πανὸς τρομερῇ μάστιγι φοβεῖ*, where Musgrave compares Nonnus x. 4, *μανιώδει Πανὸς ἱμάσθλη*. Cfr. also Bothe ad ll. loc. cit.

612. *φρενῶν βία*. Cfr. above, v. 531.

613. *Τείνουσι . . . μολεῖν, pursuing, in spite of their better sense, their course, to come to the distant city*; i. e. Orcus, the land of the dead. *πομπή* is used in the same sense in Eurip. Rhes. 229. For *πόλιν* the Vulgate reads *πάλιν*, which gives no sense. Dindorf thinks the whole verse has been patched together by some grammarian.

614. *Ξυγκαθελκυσθήσεται. Ξυγκαθελκύειν, to drag down along with*.

615. *σφε* (shortened from *σφωέ*) for *αὐτόν*. Two verses below, it stands for *ἐαυτόν*, and v. 630 for *αὐτούς*. See Matth. § 147, Obs. 8; Jelf, § 654. 1. a.

616. *ὡς ἄθυμον*. Fourteen manuscripts have *ἄθυμος*, which Well. and Blomf. have received, and construe with *οἶδεν* in the next line. — *λήματος κάκη, from cowardice of disposition*. Cfr. above, vv. 192 and 488.

618. *Εἰ καρπὸς ἔσται*. The fruit of the oracle is the fulfilment of the event which it predicts. The Scholiast says, *ἀλήθεις παρέπεται τῷ μαντεύματι ὡς καρπός*.

619. *Φιλεῖ . . . καίρια*. This is to be understood of Amphiaras. The prophet had distinctly and confidently foretold his impending death (above, v. 587), and this, Eteocles says, he would not have done, if he had not been certain that the oracle of Apollo would be fulfilled; for Amphiaras would rather have been silent than have said any thing that was not to the point. For parallel passages, see Blomf. Gloss. in Choeph. 574. Why Eteocles, the Theban king, speaks in so high terms of praise of his enemy, Amphiaras, Grote explains in his Hist. of Greece, Vol. I. p. 374, note 1.

623. Ποδῶκες, *swift* ; lit. *swift-footed*.

624. Παρ' ἀσπίδος, *a clypeo* ; i. e. *a lava manu, on the left-hand side*. The ancients were accustomed to hold spear and shield in their left hand till they actually engaged in fight, when they took the former into the right hand.

628. Δορίπονα κάκ', *the evils of war*.

629. Ἐπιμόλους, *invaders*.

631 – 633. Τὸν ἑβδομον δὴ τόνδ' . . . λέξω . . . οἷας ἀρᾶται τύχας. A similar position of words, the peculiar force of which will be felt by the student, occurs in Soph. Electr. 1101, Αἰγισθον, ἔνθ' ᾤκηκεν, ἱστορῶ πάλοι. Philoct. 573, ἀλλὰ τόνδε μοι πρῶτον φράσον, τίς ἐστίν. See also below, v. 659. — ἐφ' ἑβδόμαις πύλαις. The messenger does not give the name of the seventh gate, as he has mentioned the names of the other six already. Euripides places Polyneikes near the Krenæan gate. See, however, above, note on v. 376. — On the accusative after κατεύχεται, cfr. supra, v. 45.

634. ἀπικηρυχθείς, *and having been proclaimed king (by the herald)*. In translating, supply after τύχας, *namely, that he* ; for the following lines explain what these τύχαι are.

635. Ἀλώσιμον παῖαν' ἐπεξιαχάσας, *having loudly shouted the pæan of conquest*. The pæan is here properly called ἀλώσιμον, as it was to be sung after the capture of the city. Pæans sung after victory in battle were usually called ἐπινίκια. The words, or rather sounds, which the victors shouted whilst singing the pæan were ἦ ἱακχε, hence the song itself was occasionally called Iacchos. Ἰακχάζω means, therefore, literally, *to shout ἱακχε*.*

* In Smith's Dictionary of Greek and Roman Antiquities, the writer of the article "Pæan" says: "The pæan was always of a joyous nature, and its tune and sounds expressed hope and confidence." Of this only the second half is true. The pæan was of a propitiatory nature (cfr. e. g. Hom. Il. i. 473), and was sung, not only when dangers had passed by, but also when they were approaching, or even when those

637, 638. *Ἡ ζῶντ' ἀτιμαστήρα τρόπον. Construe, *Ἡ τίσασθαι φυγῇ τὸς τόνδε τὸν αὐτὸν τρόπον σὲ ζῶντα ἀνδρηλάτην ἀτιμαστήρα. — ἀνδρηλάτης is *he who expels others from their native country*.

639. By θεοὺς γενεθλίου the same divinities are meant who above (v. 582) were called θεοὶ ἐγγενεῖς.

641. Τῶν ὧν; ὧν for ἑῶν. Cfr. Blomf. ad Agam. 519, and Matth. § 149.

644. τευχιστήν (from τεύχος) ἰδεῖν, *armed in appearance*. The Scholiast explains τευχιστής by ὁπλίτης. This additional use of ἰδεῖν after adjectives, substantives, and verbs, is very common. Cfr. Pers. 27, 379; Choeph. 174; Eurip. Iph. Aul. 1587; Iph. Taur. 1294; Bacch. 1005, etc.; and Jelf, § 667, Obs. 2 and 3.

645. ἡγουμένη, *leading the way*. Thus, Eum. 1010, ὑμεῖς δ' ἡγεῖσθε πολιτσοῦχοι ταῖσδε μετοίκοις.

648. ἐπιστροφάς, *residence in his turn*. The Scholiast explains διατριβάς, διαίτας. Cfr. Eum. 518, and Mitchell, Frogs, ad v. 1351.

651. 'Ὡς οὐποτ' μέμψει, *Since thou wilt by no means blame me for what I have announced*. — ἀνδρὶ τῷδε. δεικτικῶς for ἐμοί. Thus Soph. Œd. Tyr. 815, τίς τοῦδε νῦν ἵστ' ἀνδρὸς ἀθλιώτερος, where Œdipus speaks of himself. Ajac. 78, ἐχθρός γε τῷδε τ' ἀνδρὶ, i. e. ἐμοί τῷ Ὀδυσσεύ. Eurip. Alcest. 690, 719, et passim. Cfr. Matth. § 470. Verbs expressing *to praise, to blame, to admire*, etc. gov-

who sang it were overwhelmed by misery (comp. Soph. Œd. Tyr. 5). Kuinoel ad Eurip. Alcest. 438 quotes a passage from Herodotus, where the pæan was sung at a funeral, and very properly so; for it was (according to Hermann's explanation of that passage) done in order that the god might grant relief to the mourners from their grief. It would lead us too far to say more here on the nature of the pæan. A full exposition of the nature of the pæan is given by Mure, Hist. of Gr. Lit, Vol. III. p. 66. Comp. also K. O. Muller, Geschichte der Griech. Lit., Theil I. pp. 31, 32.

ern the accusative of the person and the genitive of the object which calls forth the praise, reproach, or admiration. Comp. Jelf, § 495; Matth. § 368. a; and Jelf, § 589. 3, and Obs. 2.

652. σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν, *to direct (the affairs of) the city.* On this metaphor, comp. note to v. 2, above.

653, 654. ὦ θεομανές . . . γένος. Some editors (with the Scholiast) refer the first of these two lines to Polyneikes alone, and the second to the two brothers together. It is, however, better to understand both verses of Eteocles and Polyneikes jointly. *θεομανές* means, not, as Schol. A. explains it, *raging against the gods*, but *maddened by the gods*, in the sense of the Latin saying, *quem Deus vult perdere, prius dementat.* — *στύγος*, *object of abhorrence.* Cfr. Choeph. 1028. — *ἁμόν* is Doric for *ἡμέτερον*. Cfr. Matth. § 149, Obs. 2, note. Some manuscripts read *ᾠμόν*, which Schütz and Bothe (ad Hom. Odys. x. 343) prefer, but Well. rejects.

655. πατὴρ τελεσφόροι. See Introduction.

657. Μὴ καὶ . . . γόος, *lest a more intolerable lamentation be produced.* Some editors think that Eteocles says this because he fears that, if he should commence to lament, the Chorus would set up a more intolerable wailing; this is, however, not the sense. Eteocles endeavors to suppress his own feelings, because he fears that an exhibition of grief on his part at this critical moment would have a disheartening effect on the soldiery, and that thus by his tears a greater cause for lamentation, viz. the taking of the city, would be produced.

658. Ἐπώνυμφ δὲ κάρτα. Cfr. our remarks on v. 578.

659. ὅπη τελεῖ, *what will come of them.*

661. σὺν φοίτῳ φρενῶν. φοίτος, *madness*, *μάνια*, *λύσσα.* Hesych.

662, 663. Εἰ δ' ἡ Διὸς παῖς παρῆν τάχ' ἂν τόδ'

ἦν, *If justice were with him, it might perhaps be.* The indicative with *εἰ* in the protasis and with *ἄν* in the apodosis is used, because the speaker neither considers the condition to be true, nor believes that the result arising from it will happen. Comp. Jelf, § 853. c. — ἡ Διὸς παῖς . . . Δίκη. Dike, Eunomia, and Irene were the daughters of Zeus from his second wife Themis. The three sisters were called the Horæ, “quod hominibus ἔργα ὠρεύνουσι, custodiunt ac tuentur, faciuntque ut sui quisque laboris fructum percipiat.” Cfr. Van Lennep. ad Hes. Theog. 901. — τάχ' ἄν τόδ' ἦν, *it might perhaps be* (that the golden emblem on his shield would help Polyneikes to take the city).

664. φυγόντα μητρόθεν σκότον. μητρόθεν stands for ἐκ μητρός, which occurs in Choeph. 416, where see Blomfield's Gloss. Abresch. compares Eumen. 668, οὐδ' ἐν σκότοισι τηδύος τεθραμμένη, and Pind. Nem. i. 53, σπλάγχων ὑπὸ ματί-ρος . . . ὠδίνα φεύγων.

665. ἐφηβήσαντά πω, *when a boy.* Young men were called ἐφηβοί from their fifteenth to their twentieth year.

667. Δίκη προσεΐδε καὶ κατηξιώσατο, *has Dike thought him worthy of her favor.* A hendiadys in the sense of “Aspectu dignata est.” The manuscripts have προσεΐπε, which Well. properly retains, and which is supported by Eurip. Suppl. 959, where comp. Markland. The reading προσεΐδε was probably in one of the manuscripts which Schol. II. used, on whose authority it has been taken into the text.

668. ἐν . . . κακουχίᾳ, *in the wretched possession of his native country*, i. e. in a possession which he cannot obtain except by first devastating it.

669. νυν, i. e. αὐτήν, τὴν Δίκην; not αὐτόν, as Schol. II. says.

670. πανδίκως, *completely, plane, omnino, funditus.* Comp. Wunder ad Soph. Œd. Col. 1301.

671. ξυνούσα, *being with*, i. e. *helping.* — παντόλμψ, i. e. πάντα τολμῶντι. Wunder compares παντουργῶ in Soph. Ajac. 437. See also Œd. Col. 758.

672. εἶμι καὶ ξυστήσομαι. The more usual construction would be εἶμι ξυστησόμενος, for after verbs of motion the object of the verb is expressed by the future participle. Cfr. Matth. § 566. 6.

673. μᾶλλον ἐνδικώτερος. Of this pleonastic use of the comparative after μᾶλλον, Monk ad Hippol. 158 has collected many examples. Comp., besides, Matth. § 458. In the same way we find two superlatives, as πλείστον ἔχθιστος, πλείστον κάκιστος, etc., used.

675. Ἐχθρὸς σὺν ἐχθρῷ στήσομαι, i. e. ἐχθρὸς ἐχθρῷ ξυστήσομαι, *hostis hosti obviam ibo*. — Φέρ' ὡς τάχος, *bring hither as quickly as possible*. Thus, Agam. 27, εὐνῆς ἐπαντείλασαν ὡς τάχος. Soph. Œd. Col. 1397, νῦν τ' ἴθ' ὡς τάχος πάλιν. Eurip. Hipp. 494, Ὡς τάχοι διώστέον. On this elliptical use of ὡς with a noun following, comp. Jelf, § 869. 5.

676. πετρῶν προβλήματα, *defences against the stones*, i. e. *the shield*. Some manuscripts read πτέρων instead of πετρῶν, which, if preferred, is synonymous with οἰστών. The passage has been imitated, but not improved, by Euripides in Phœn. 790, etc.

678. Ὀργὴν ὁμοίος, *like in wrath*. Cfr. Jelf. § 579. 2. — τῷ κάκιστ' ἀνδωμένῳ (sc. ὑπό σου), *to him who has been most bitterly denounced* (by you).

682. Οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος, *there is no decay of this pollution*; no sacrifice of purification can wipe it away. Comp. Soph. Œd. Col. 951, ed. Wunder. In verse 681, the words θάνατος ὧδ' αὐτοκτόνος are in the nominative absolute, and appear as the agent of the thought expressed in the next line, so that, instead of οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος, we should rather expect οὐκ ἔῃ τὸ μίasma γηράσκειν. Comp. Jelf, § 708. 1, and Mitchell to Frogs, 1406.

683 – 685. Εἴπερ κακὸν φέρει . . . ἐρεῖς. We have adopted the reading of Blomf., who has put a comma after τις and taken away the comma after ἄτερ. The sense of the lines is rather obscure, and has been variously explained.

(Cfr. the crit. notes in Stanley's edition.) Butler's proposition, to assign only vv. 683 and 685 to Eteocles, and v. 684 to the Chorus, is highly objectionable, as the poet would not have interrupted the sets of three lines which he assigns to each speaker down to v. 695. The sense of the passage is this : *If any one suffers death (κακὸν φέρει), let it be without disgrace, for (to die glorious) is the only profit which the dead may gain. But you could not say that there would come any glory from base and disgraceful actions.* After εἶπαι understand εἶναι.

686. τί μέμνῃς ; *What wilt thou, child?* Some manuscripts read τί μέμνης ; *Why dost thou rage?* — θυμοληθῆς δορίμαργος ἄτα, *frenzy filling the soul and raging with the spear*, i. e. mad and destructive desire of fighting.

689. τὸ πρᾶγμα, *the affair*, i. e. the destruction of the house of Laius.

690. Ἴτω κατ' οὐρον, κ. τ. λ. Construe, πᾶν τὸ Λαίου γένος, Φοῖβῳ στυγηθὲν Ἴτω, etc., *may the whole race of Laius, hateful to Phæbus, go straightway to the wave of Kokytus, which has been allotted to them.* The race of Laius was odious to Apollo, because he had forbidden the Theban king to beget children, which injunction Laius had disobeyed, and thus caused the pollution of his descendants. For this crime the wave of Kokytus was allotted to them, i. e. the whole race was condemned to extinction. — κατ' οὐρον, *straightway*, lit. *with a fair wind*. Stanley compares Soph. Trach. 473, ἀλλὰ ταῦτα μὲν ρέιτω κατ' οὐρον. The words κύμα Κωκυτοῦ λαχόν are in the accusative, governed by Ἴτω, because verbs expressing motion to some place govern the accusative. Comp. Jelf, § 559.

692 – 694. Ὀμοδακῆς . . . θεμιστοῦ. The sense of this reply of the Chorus is this : It is not the god who hurries you on to destruction, but your own fierce hatred against your brother urges you to accomplish the shedding of unlawful blood. The words αἵματος οὐ θεμιστοῦ are not in

the genitive absolute, as Schütz says, but are to be taken together with ἀνδροκτασίαν, which latter has simply the sense of σφαγήν.

695. τέλει' ἀρά. These two words are corrupt, because, if τέλει is taken as the neuter plural, it gives no sense, and if we take it for the nom. sing. fem. (in which case we ought to write τελεί'), the final cannot be elided. Blomf. and Dind. prefer, therefore, the interpolation of Turnebus, τελείν, making this infinitive dependent on προσιζάνει, *sits upon . . . in order that I may finish*. To this also Well. inclines. Blomf. quotes in support of this construction Eumen. 673, 732; Soph. Œd. Col. 12; Hom. Il. i. 442; Virg. Æn. i. 527; and Horat. Carm. i. 23. 10. Comp. Blomf. ad Agam. 978, and Matth. § 532. — The πατὴρ ἀρά is his Erinnyes. Comp. Eumen. 416, and Wunder ad Soph. Œd. Tyr. 413. — By ξηροῖς ἀκλαύστοις ὄμμασιν, not the eyes of Ἀρά, but those of Eteocles are meant, and they are called *dry and tearless*, because nothing can move him from his determination to fulfil the doom of his race.

697. Λέγουσα (i. e. ἢ ἀρὰ) κέρδος πρότερον ὑστέρον μέρου, *announcing a profit previous to subsequent death*, i. e. telling me that I shall be victorious before I die myself. This is the explanation which Wellauer has given of this difficult passage. It is certainly better, at least simpler and more intelligible, than the far-fetched interpretation of Schol. B., who explains κέρδος, τὸ νῦν τεθνᾶναι· πρότερον, τιμώτερον.

699. βίον εὖ κυρήσας. Schol. A., τὸν βίον εὖ διάξας, *living a good life*. But Linwood takes κυρεῖν in the sense of τυγχάνειν, *in venire*, and translates, *if you retain life from honorable motives*, which seems preferable. See Matth. § 326, Obs., and Beck ad Eurip. Hec. 686. — The sense of the following words of the Chorus is, that the Erinnyes does not enter the house of any one as long as he keeps himself free from guilt and the gods will accept sacrifices.

from his unpolluted hands. It is only by acts of impiety that the black cloud of the Curse is made to burst over the head of the guilty. On the conjunctive after *ἔταν*, cfr. Jelf, § 841. 1. Some manuscripts read *δόμων* instead of *δόμων*. If this is preferred, *δόμων Ἑρινύς* is to be taken together in the sense of *the Erinnys of the house of Œdipus*, and *ἔσει* in an absolute sense, like the Latin *incedo* in Virg. *Æn.* i. 46, "Ast ego, quæ divum incedo regina." Instead of *ἔταν*, Well. reads *οὐτ' ἄν*.

703. *Χάρις . . . θανμάζεται*. Schol. A., *τὴν ἀπώλειαν ἡμῶν ἐν χάριτος μοίρᾳ λαμβάνουσιν*, i. e. our death will be a pleasure to them.

704. *τί οὖν . . . μόνον*; *Why should we, then, still endeavor by fawning to ward off our doomed destruction?* Blomf., objecting to the hiatus in *τί οὖν*, reads *τίνυν*. See also Matth. § 42. On the force of *τί οὖν*, comp. Jelf, § 737. 4.

705–707. *Νῦν ὅτε σοι παρέστηκεν*, *Now it is (still) in thy power*. *νῦν ὅτε* is equivalent to *νῦν*. Comp. Matth. § 624. Schütz, however, explains, "Nunc saltem, scil. *σαίνει μόνον* cum te urget, *παρέστηκεν* enim hoc loco malo sensu accipitur." — *ἐπεὶ δαίμων . . . μεταλλακτός*. Construe, *ἐπεὶ δαίμων μεταλλακτὸς ἐν τροπαίᾳ χρονία λήματος*, since the god, changed in the long-delayed change of his temper or design. — *τροπαία*, poet. for *τροπή*.

707, 708. *θαλερωτέρῳ πνεύματι*, with a more genial breath, i. e. with milder influence. By *δαίμων* in v. 705 is meant the spirit who now fills the mind of Eteocles with fierce hatred against Polyneikes, but who in the course of time will appease his passion and dispose him to gentler feelings towards his brother.

709. *Ἐξέζεσεν γὰρ Οἰδίου κατεύγματα*. γάρ, (he rages indeed) for. *ἐξέζεσεν*, have boiled over. Comp. Blomf. Gloss. ad Prom. 378.

711. *πατράων χρημάτων δατήριοι*, portending a division of

my father's possessions. The phantom of the Curse pronounced by Œdipus upon his sons, that they should, in the language of Euripides (Phœn. 67), *θηκτῷ σιδήρῳ δῶμα διαλαχεῖν*, has often appeared to Eteocles in his dreams, and now, convinced that his own and his brother's death is at hand, he feels that those nightly visions were but too true.

712. Πείθου . . . ὅμως. On the dative *γυναιξί* after *πείθου*, comp. Jelf, § 593. — *καίπερ . . . ὅμως*, *although not liking them*. On the use of *ὅμως*, comp. Matth. § 566 ; Jelf, § 697. d ; and Blomf. ad Pers. 300.

713. Λέγουτ' ἄν (sc. ἐκεῖνα) ὧν ἄνη τις (sc. ἔστι) · οὐδὲ χρῆ μακράν (sc. ῥῆσιν, λέγειν). *ἄνη* is an Ionic form for *ἄνυσιν*.

714. Μὴ ἄθης ὁδοῦς. On the accusative *ὁδοῦς*, comp. Jelf, § 557. 1.

715. Τεθηγμένον. Comp. Valckenaer ad Eurip. Hipp. 684.

716. Νίκην γε μέντοι . . . θεός, *Yet the deity honors even an inglorious victory* ; i. e. yet even if you yourself abstain from battle, you will enjoy all the fruits of the victory gained by your army.

718. αἷμα δρέψασθαι, *shed blood*.

720. Πέφρικα . . . ὁμοίαν. The Erinnys is ὠλεσίοικος, because she is about to destroy the house of Læius ; she is further called οὐ θεοῖς ὁμοίαν, because, according to the Scholiast, she is the only mischief-working deity, whilst all the other gods are ἀγαθοποιοί, or, in the language of Homer, δωτῆρες ἐάων.

721. εὐκταίαν Ἐρινύν, *the Erinnys, called upon by imprecation*. “Ἐρινύς. Furia, i. e. ἀρά, seu potius dea quæ ἀράς ad exitum perducebat.” Similar is Eurip. Med. 171, Θέμιν εὐκταίαν, where see Musgrave.

722. Τελέσαι . . . Οἰδιπόδα. The infinitive *τελέσαι* is governed by *πέφρικα* (comp. Matth. § 520, Obs., and above, v. 419), and stands for the more usual *μὴ τελέσῃ*, which occurs below, v. 791. At the same time, τὰν ὠλεσίοικον θεόν, and all the other accusatives, depend on *πέφρικα*, expressing

the object of the fear. Translate, therefore, *I shudder at the . . . Erinnys, lest she will fulfil.* — βλαψιφρόνως Οιδιπόδα. Read, with Blomf., Οιδιπόδα βλαψιφρόνος. Œdipus, when discovering the awful deeds which he had unwittingly done, was struck with frenzy. Having thus become *mente captus*, he, the instrument of the overruling Erinnys of his father, cursed his sons for an offence too slight to have drawn from him so fearful imprecations, had his reason not been clouded. On the term βλαψιφρών, cfr. Bothe ad Hom. Odys. xiv. 180. Οιδιπόδα is the Doric genitive, instead of Οιδιπόδαο, from the nominative Οιδιπόδας. Cfr. Matth. § 68. 9.

726. Παιδολέτωρ δρύνει, *but this child-destroying quarrel presses on* (viz. the fulfilment of the curse).

727. Ξένος δέ, κ. τ. λ. Construe, Χάλυβος δὲ ξένος, ἄποικος Σκυθῶν, *the Chalybian foreigner, the stranger from the Scythians.* The substantive Χάλυβος is used poetically for Χάλυψ, *a Chalybian.* The Chalybians were a nation of Pontus, of whom it is said that they first invented the art of hardening iron; they are not altogether properly called Scythians, as the latter appellation was only applicable to the nations beyond the Euxine Sea. — κλήρους ἐπινομή, *distributes their lots, i. e. shares out to them* (Eteocles and Polyneikes) *their possessions.* The whole metaphor is taken from the custom of putting lots into a helmet or urn and shaking them out, as has been mentioned above, at v. 55; hence διαπήλας in v. 731, *having assigned by lot, lit. having shaken through.*

731, 732. Χθόνα ἀμοίρους. Construe, διαπήλας ἀμοίρους τῶν μεγάλων πεδίων, *ναίειν χθόνα, ὅσosan καὶ φθιμένοισιν κατέχειν* (sc. πρίπει), *allotting them, destitute of their large plains, to inhabit land, as much as may be fit for them to possess, even when dead, i. e. as much as will be necessary for their grave.* A similar construction occurs in Soph. Œd. Col. 786:

Εστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς

Χθονὸς λαχεῖν τοσούτον, ἐνθανεῖν μόνον,

where comp. Wunder. By τῶν μεγάλων πεδίων the Theban territory is meant. Blomf. compares below, v. 818; Juvenal, x. 168; and Epigr. in Catalect., p. 212, "Ite: novas toto terras conquirite mundo, Nempe manet magnos parvula terra duces." — Instead of ὅποσαν καὶ φθιμένοισιν κατέχειν, Blomf. and others read ὅποσαν καὶ φθιμένους ἂν κατέχειν, according to Brunck's conjecture.

733. αὐτοκτόνος αὐτοδάϊκτοι. Both words have the same meaning, *slain by each other*.

739. Τίς ἂν σφε λούσειεν. The poet seems here to have in his mind the ancient belief, that if a foul murder had been committed, nothing could remove the stain of blood from the earth, if the soil had once imbibed it. Comp. Blomf. ad Choeph. 61.

743. ὠκύποινον, *bringing quick punishment*. In Agam. 58, the Erinnyes is called ὑστερόποινος. Comp. also Hes. Theog. 217, Κῆρας ἐγείνατο νηλεοποινοῦς.

747. Μεσομφάλοισι Πυθικοῖς χρηστηρίοις, *the oracle of Pytho, situated in the navel of the earth*. The seat of the Delphian oracle was considered by the Greeks as the centre (*umbilicus*) of the earth. Comp. Eumen. 166, πάρεστι γᾶς ὀμφαλὸν προσδρακεῖν, and Soph. Œd. Tyr. 673, τὰ μεσόμφαλα γᾶς ἀπονοσφίζων μαντεῖα, where Wunder adds Plato de Legg. iii. p. 427. C., οὗτος γὰρ δήπου ὁ θεὸς (Apollo) ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγείται.

750. Κρατηθεῖς δ' ἐκ φίλων ἀβουλίας, i. e. ἀβουλίας ἐκ φίλων, *by imprudent counsels from friends*; the preposition ἐκ expressing the origin whence the counsels arose. Similar instances of this use of ἐξ we find in Soph. Antig. 95, τὴν ἐξ ἐμοῦ δυσβουλίαν; Ajac. 138, λόγος ἐκ Δαναῶν κακόθρους ἐπιβῆ.

753 – 756. Ὅστε . . . ἔτλα. Construe, ὅστε ἔτλα σπείρας ρίζαν αἱματόεσσαν πρὸς μὴ ἀγνὰν ἄρουραν, ἣν ἐτράφη, *who dared*

to plant a bloody root into the unholy soil (*incestum agrum*) where he was born; i. e. into the womb of his mother. *ἔτλα* governs here the participle *σπείρας*, as in Soph. Electr. 943, *τληναί σε δρώσαν*. More usually it is followed by the infinitive, especially when used in the sense of *to dare*. Cfr. Matth. § 550. 6, and Jelf, § 687, Obs. 1. — Instead of *μὴ πρὸς ἀγνάν* the Vulgate reads *ματρός ἀγνάν*.

756, 757. *Παράνοια . . . φρενώλεις*. These words refer to Laius and Iokasta, and not to Œdipus and his mother; for Œdipus cannot be said to have been *φρενώλης* (*mente captus*) at the time of his marriage. Comp. below, v. 778. If it is yet preferred to refer the words to Œdipus, *παράνοισ* must be translated by *ignorance*; but then it will scarcely suit as nominative to *ἄγει* in v. 758.

758. *Κακῶν . . . ἄγει*. Construe, (*παράνοια*) δὲ, *ὥσπερ θάλασσα*, *ἄγει κύμα κακῶν*, making *κύμα κακῶν* the object to *ἄγει*. With the expression *κύμα κακῶν*, comp. Pers. 433, *κακῶν δὴ πέλαιος ἔρρωγεν*; Eurip. Hippol. 822; and Shakspeare, Hamlet iii. 1, "Or to take arms against a sea of troubles," etc.

759. *Τὸ μὲν* (sc. *κύμα*) *πίπτον*, *the one subsiding*.

760. *Τρίχαλον*, Dor. for *τρίχηλον* (from *χλή*, *the claw*) *triply-cloven*. Casaubon says, "*τρίχαλον*, h. e. *τρικόρυφον* *fluctus divisus in plures κορυφάς* q. *dicas cacumina et χηλὰς*." Stanl. and Blomf., however, take *τρίχαλον* as bearing a similar sense with *τρικυμία* (Prom. 1015), viz. *a third wave*; so called because it was believed that every third wave was larger than the two preceding ones.

762, 763. *Μεταξὺ . . . εὔρει*. Take *δι' ὀλίγου* together with *ἀλλὰ*, and translate, *but between (it and us) stretches a defence through a small space, a tower in breadth*. The war of misfortune which threatens to overwhelm us is separated from us merely by the width of a tower, which forms our only defence against it. *πύργος ἐν εὔρει* is in apposition with *ἀλλὰ δι' ὀλίγου*. Blomf. compares Arati Phæn. 299, *ὀλίγον δὲ διὰ ξύλον Ἄϊδ' ἐρύκει*; Hom. Il. xv. 628; Virgil, Æn. ix. 142; and Juvenal, xii. 57.

766. παλαιάφατοι, *pronounced long ago*.

767. Βαρεῖαι καταλλαγαὶ (sc. εἰσι), *graves sunt (fratrum) reconciliationes*, i. e. they will only be reconciled in death.

768. Τὰ δ' ὅλοα . . . παρέρχεται, *disasters, (if once) existing, do not pass by*. Instead of πελόμεν' Well. retains the reading of the Vulgate τελλόμεν', *disasters arising* (like a tempest) *do not pass away*.

769–771. Πρόπρυμμα . . . παχυνθείς. Construe, ὁλος δ' ἀνδρῶν ἀλφιστᾶν ἄγαν παχυνθείς φέρει ἐκβολὰν πρόπρυμμα. — ἀλφιστᾶν, Dor. for ἀλφιστῶν, *seeking gain*, refers here to men who trade across the sea; its more general meaning is *inventive*; as in Hom. Od. i. 349, vi. 8, xiii. 261; and Hes. Scut. 29, where comp. Göttling; Op. et Dies, 82. — Πρόπρυμμα ἐκβολὰν φέρει, *it causes a throwing overboard from the stern*. Instead of the adverb πρόπρυμμα, two manuscripts have πρόπρυμναν, Turn. πρόπρυμνον; the latter is received by Blomf. The sense of the passage is obvious. Comp. Wunder ad Soph. Œd. Tyr. 1155.

773. ξυνέστιοι πόλεος, *the co-inhabitants of the city*. "ξυνέστιος est qui sub iisdem laribus vivit." Blomf.

774. ὁ πολύβοτός τ' αἰὼν βροτῶν, *the life (age) prolific of men*, i. e. *the whole human race then living*. Schol. A. explains the whole passage, οἱ θεοὶ, καὶ οἱ κάτοικοι τῆς ἡμετέρας πόλεως, καὶ ἀπλῶς πάντες οἱ ἄνθρωποι, τοῦτο γὰρ δηλοῖ τὸ πολύβοτος αἰὼν βροτῶν. This is the interpretation adopted by Well., Blomf., and Dind.; others take πολύβοτός τ' αἰὼν βροτῶν as a paraphrase for πολύβοτοι βροτοί, *men rich in herds*, in the Homeric sense of the word.

775. Ὅσον τότ' Οἰδίπουν τίον. Stanl. compares Soph. Œd. Tyr. 31 and 47.

776. Ἀναρπαξάνδραν. Schol. B. says, τὴν ἄνδρας ἀρπάξουσιν Σφίγγα, because the Sphinx devoured every one who did not succeed in guessing her riddle.

778–780. Ἐπεὶ δ' ἀρίφρων . . . γάμων, *but when he, the miserable one, had become fully aware of his wretched*

marriage. Here Blomf. says: "Pessime autem interpretes γάμων cum ἀρτίφρων conjungunt, et vertunt *postquam certior factus nuptiarum*. Dixerat Æschylus παράνοια συνᾶγε νυμφίους φρενῶλεις; dein *postquam in se rediit, miser ob infastas nuptias*: subaudito ἔνεκα." The words παράνοια φρενῶλεις do not, as we have seen (above, v. 758), refer to the marriage of Œdipus with his mother, but to Laius and Iokasta; for of them only it could be said that παράνοια, *frenzy*, brought them together. *Œdipus*, at the time of his marriage, was altogether *mentes compos*; he married his mother in ignorance, and it was only after having been informed of his incestuous wedlock that he became frenzied.

782. Δίδυμα κάκ' ἐτέλεσεν, *he perpetrated a twofold deed of wrong*. The Scholiast says the affliction was twofold, because he tore out *both* his eyes. Butl., Blomf., and Linwood refer the words to his destroying his eyes and cursing his sons. The explanation of the Scholiast is the more poetical of the two.

784. Κρεισσοτέκνων, *dearer than his children*. On the various explanations of this word, compare Butler and Well. Dindorf considers it corrupt. — ἐπλάγχθη, *he deprived himself of*. Comp. Linwood sub voce πλάζειν.

785, 786. Τέκνους τροφάς. The reading of the text is that of the Vulgate. Well. defends it: "Œdipus, qui educationem victumque debebat filiis suis, dedit quidem, sed ἀραιάς, ἐπικότους τροφάς, quæ deinde explicantur appposito μικρογλώσσους ἀράς." Heath and Blomf. read ἐπικότας τροφάς, *enraged on account of the food which his sons gave him*, for the Schol. ad Soph. Œd. Col. 1375 relates, on the authority of the Cyclic Thebais, that the sons of Œdipus, accustomed to supply their father with the shoulder of the victim, once from wantonness sent him the hip-joint. This insult so enraged the frenzied old man, that he pronounced the curse on his sons to which we have repeatedly

referred. Dindorf calls Heath's conjecture *infelix*, and says: "Scribendum ἐπικότους τροφᾶς cum Schuetzio, qui recte interpretatur *indigne ferens se tales filios educasse*." Wellauer's explanation of the Vulgate is exceedingly harsh, as far as the *sense* is concerned; yet it is perhaps the only one that can be maintained as long as ἀραίᾶς remains in the text. Compare, besides, Mr. Grote, who sides with Heath and Blomf. in his *Hist. of Greece*, Vol. I. p. 367, etc.

791. καμψίπους, *plying her feet*, i. e. *swift*. Comp. Linw. sub voce.

792. μητέρων τεθραμμένοι, *raised under the supervision of mothers*. The genitive μητέρων depends on the participle τεθραμμένοι. Comp. Soph. Phil. 3, ὃ κρατίστου πατρὸς ἑλλήνων τραπεῖς.

795. ἐν εὐδία (sc. ἐστί), *is in a calm*. — κλυδωνίου πολυλαῖσι πληγαῖς. Stanl. compares Soph. Œd. Tyr. 22; Antig. 162; Eurip. Phœn. 859.

796. ἄντλον οὐκ εἰδέξατο, *did not spring a leak*, lit. *did not receive bilge-water*; in French, *n'a pas pris eau*.

797. Στέγει δὲ πύργος, lit. *the tower is water-tight*. "Proprie dicitur de nave (vel vase), quæ aquam per foramina vel rimas neque admittat neque transmittat."

797, 798. φερεγγίσις . . . προστάταις. Compare above, v. 396.

800. ὁ σεμνὸς ἐβδομαγέτας. Apollo was called ἐβδομαγέτας, because, according to Proclus, on every seventh day in the month a sacrifice was offered to him. The poet, however, in giving this epithet to Apollo, seems also to allude to his (the god's) taking the command of the seventh gate.

802. Κραίων . . . δυσβουλίας, *accomplishing the ancient follies of Laius*, i. e. bringing about their punishment. δυσβουλίας, though in the plural, refers merely to the one indiscreet act of Laius alluded to in vv. 750 – 752.

807. Φρονούσα, *with calmness*; opposed to παραφρονῶ, *I am distracted*, in the preceding line.

808. μάντις εἰμι τῶν κακῶν, *auguror mala*.

809. κατεσποδημένοι, *throwing down into the dust*, i. e. *slain*.
Comp. Aristoph. Thesm. 560.

810. Ἐκεῖθι κῆλθον; (i. e. ἐκεῖθι καὶ ἦλθον), by hyperbaton for Καὶ ἐκεῖθι ἦλθον; *Did they come to that?* In the following words οὖν is added, because the Chorus is anxious for further information. See Jelf, § 737. 6. Blomf. reads γ' οὖν instead of δ' οὖν, which is entirely unnecessary. δ' οὖν ὁμως means *yet at the same time*.

813. Αὐτὸς δ' (i. e. ὁ δαίμων) ἀναλοῖ δῆτα δύσποτμον γένος, *Yes, indeed, he (their evil genius) consumes*, etc. I have translated δὲ δῆτα by *yes, indeed*, because these two words have to be construed together as referring back to what was said in verse 811. Similar examples are Eurip. Phœn. 423, and Soph. Œd. Col. 52, where see Wunder. ἀναλοῖ is 3 sing. pres. indic. from ἀναλόω (ἀναλίσκω). Thus, Eurip. Med. 325, λόγους ἀναλοῖς.

815. Πόλιν μὲν εὖ πράσσουσιν (sc. χαίρειν πάρεστι). χαίρειν more usually governs the dative, or is followed by ἐπί cum dat. The accusative is, however, occasionally found in the dramatists; e. g. Eurip. Hipp. 1339, where comp. Valckenaer.

817. Σκύθη, i. e. Σκυθικῇ. Thus, Prom. 2, Σκύθην ἐς οἶμον; 418, καὶ Σκύθης ὅμιλος. — παμπησίαν, *the whole possession*. “Formatur ab antiquo verbo πάω, *possideo*.” Blomf.

818. Ἐξουσι χθονός. After ἔξουσι, supply from the preceding line παμπησίαν, and construe, Ἐξουσι παμπησίαν χθονός, ἣν λάβωσιν ἐν ταφῇ, *They will have that possession of land, which they may receive at their burial*. Well. joins ἐν ταφῇ χθονός. Blomf. reads, with Brunck, χθονά. Dindorf considers vv. 818 – 821 as spurious.

825. ἀπολολύξω, i. e. καὶ ἐπολολύξω, *I raise a hymn of thanks*. ἐπολολύζειν (Lat. *ululare*) is, according to Pollux, properly used of the joyful shouts of women; occasionally,

however, also of men, and under sad circumstances. Cfr. Wunder ad Soph. Trach. 202; Elmsley's note ad Eurip. Heracl. 777, and Casaubon, as quoted by Bothe ad Hom. Il. vi. 301.

826. ἀσινεῖ, *protecting from harm*. Hermann, Well., and Dind., however, consider this verse incomplete; the latter proposes to read πόλεως ἀσινεῖ σωτῆρι τύχη. By σωτῆρι we may, with Blomf., understand Zeus.

828. Ἀτέκνους, *childless*. To die without offspring was a great misfortune in the opinions of the ancients. Stanley comp. Eurip. Ion 791, ὅτοτοτοί· τὸ δ' ἐμὸν ἀτεκνον ἔλαβεν ἔλαβεν ἄρα βίον.

829. Οἱ δὲ γὰρ ὀρθῶς κατ' ἐπωνυμίαν, *who indeed very truly according to their name*. Of course the name of Polyneikes alone is referred to. Comp. what has been said above, on v. 578.

831. ἀσεβεῖ, because they committed fratricide.

833. Γένεος Οἰδίου τ' ἀρά, *of Œdipus and of his race*. The reading seems, however, to be corrupt. Some read γ' instead of τ'; the edition of Robortelli omits the particle altogether, and Dind. thinks that either Οἰδίου or ἀρά is spurious.

835. Ἔτευξα τύμβῳ μέλος. Schol. A., ἐποίησα μέλος ἐπὶ τύμβῳ, ἥτοι θρήνον ἐπιτύμβιον.

836. Θυιάς. The Vulg. reads ὡς Θυιάς; the sense is the same.

838. δύσορnis, *ill-omened*. Thus, in Eum. 770, παρόρnis θas πόρους are *ill-omened journeys*. Comp. also Eurip. Hippol. 759, δύσορnis ἔπτατο κλεινὰς Ἀθήνας.

839. ξυναυλία δορός. Hesych., ξυναυλίαν· πᾶν πρᾶγμα δισσόν. "Unde Æschylus fratrum duorum μονομαχίαν ξυναυλίαν dixit." Heinsius.

840. οὐδ' ἀπέειπε, *has not failed*, lit. *has not ceased to speak*. On the phrase εὐκταία φάτις, comp. above, v. 721.

842. Βουλαὶ . . . διήρκεσαν, *the unbelieving* (i. e. *disobe-*

dient) counsels of Laius have had their full effect. Schol. A. says, ἀπιστοι δέ, ὅτι οὐκ ἐπείσθη τῷ Ἀπόλλωνι, εἰπόντι αὐτῷ μὴ συνελθεῖν τῇ γυναικὶ Ἰοκάστη.

843. Μέρμυρα δ' ἀμφὶ πόλει, *there is care concerning the city.* On this force of ἀμφί, comp. Jelf, § 631, iii. 3.

844. Θέσφατ' οὐκ ἀμβλύνεται, *the divine oracles are not rendered ineffective.* The Vulgate has καὶ before θέσφατ'.

845. πολύστονοι. The Chorus means the two brothers.

846. ἦλθε . . . λόγῳ. Construe, ἦλθε δὲ πῆματ' οὐ λόγῳ αἰακτά, *and there have come woes, not to be mourned with words.*

848. Here we must suppose the bloody corpses of Eteocles and Polyneikes to be brought on the stage. — προὔπτος. Hesych., προὔπτον · πρόδηλον, φανερόν. Thus Thucyd. v. 99, οὔτοι ἂν ἡμᾶς ἐς προὔπτον κίνδυνον καταστήσειαν.

849 – 851. Διπλαῖ . . . πάθῃ, *Twofold are our cares* (i. e. the objects of our sorrow, Eteocles and Polyneikes); *twofold* (lit. concerning two men) *are the crimes produced by mutual murder; twofold are these sufferings, (now) brought to their end.*

852, 853. Τί δ' ἄλλο . . . ἐφίστιοι; *What else than that woe upon woe (were) the inmates of this house?*

854 – 856. Ἀλλὰ . . . πίτυλον. Construe, Ἀλλὰ, ὦ φίλοι, κατ' οὖρον γούων ἐρέσσετε πόμπιμον χεροῖν ἀμφὶ κρατὶ πίτυλον, *But, O friends, along with the breeze of sighs, raise the conducting noise of constant beating of your hands around your head.* The poet imagines that the sail of Charon's boat, which carries the dead across Acheron, is swelled by the breeze of sighs which the mourners utter whilst performing the funeral obsequies; along with these sighs the Chorus exhorts to raise a noise by beating their heads with their hands. This noise (πίτυλον) the poet calls πόμπιμον, because it conducts the dead to Hades; it is, therefore, synonymous with πομπᾶιος, the epithet of Hermes as conductor of the dead. The verb ἐρέσσειν is similarly used in

Pers. 1040, ἔρεσσ', ἔρεσσ', κ. τ. λ., where Linwood supplies τὸν κρᾶτα, and in Soph. Ajac. 251.

857. ἄστονον, *full of sighs*, taking the α as a intensivum; with privative force, it would mean *sighless*. The former signification is supported by the gloss of Hesychius, ἄστονον· μεγαλόστονον; and by Theocrit. xvii. 47, who calls Acheron πολύστονον. — μελάγκροκον, *with black sail*. This epithet, although here applied to Charon's boat, has also reference to the black sail which the vessel of Theseus carried on its journey to and from Crete.

858. Ναύστολον θεωρίδα, *the sailing bark*. Instead of ναύστολον, Butler, Blomf., and Boissonnade read νεκροστόλον, *conveying the dead*, and Schütz ἄστολον, *ill-omened, infaustum*. The term θεωρίς was properly used of the sacred ship in which the Athenians sent annually a deputation (θεωρούς) to Delos, to fulfil a vow made by Theseus before he slew the Minotaur of Crete. Here it means Charon's boat.

859. Τὰν ἀστιβῆ 'πόλλωνι, *the one not trodden by Apollo*. This the poet adds, in order to point out more distinctly that he does not speak of the θεωρίς properly so called, but of Charon's boat. The opposite to ἀστιβής is ἡλιοστιβής, which our poet uses in Prom. 791. Comp. above, note to v. 218. — τὰν ἀνάλιον (Dor. for ἀνήλιον), *sunless*. Comp. Eurip. Alcest. 437, εἰν Ἀἴδα δόμοισιν τὸν ἀνάλιον οἶκον οἰκετεύοις. Blomf. considers these two words as a gloss, but without sufficient reason. In lively descriptions, Æschylus is fond of heaping adjectives together, even if nearly synonymous.

860. Πάνδοκον . . . χέρσον, *into the all-receiving and invisible land*.

865. ἄλγος ἐπάξιον is in apposition with θρήνον.

866. Ἡμᾶς δὲ δίκη (sc. ἐστὶ) πρότερον φήμης, *but it is right, that we, before any thing is said*. Schol. B., however, says, πρότερον φήμης· πρὸ τοῦ κλαῦσαι ἐκείνους.

867. Τὸν δυσκέλαδόν θ' ὕμνον Ἑρινύος, *the sad-sounding chant of the Erinnyes*; i. e. the lament on account of the death of the two brothers, which the Erinnyes of their father caused.

868, 869. Ἄϊδα τ' ἐχθρὸν παῖαν ἐπιμέλπειν, *and to sing a pæan hateful to Hades*. ἔχθρὸν παιᾶνα is the same as if the poet had said simply θρήνον.

873. ἐκ φρενὸς ὀρθῶς, *truly from my heart*. Thus, below, v. 919, ἐτύμως ἐκ φρενός.

875. Φίλων ἀπιστοί, *distrustful of your friends*, i. e. not heeding their counsels. — κακῶν ἀτρύμονες, *not subdued by misfortunes*. On the genitive κακῶν, comp. Matth. § 345, Obs.

876. σὺν ἀλκᾷ, i. e. ἀλκᾷ, *in fight, with the help of fighting*. In the same manner σὺν is redundantly used below, v. 882, σὺν σιδάρφ. Comp. also Pind. Nem. x. 89, δρόμῳ σὺν ποδῶν χερῶν τε νικᾶσαι σθένει.

879. δόμων ἐπὶ λύμῃ, *to the ruin of their houses*.

885. τί δὴ διήλλαχθε; *how now are ye reconciled?* Instead of τί δὴ, the manuscripts have ἦδη. διήλλαχθε, poet. for διηλλαχθητε.

886. Κάρτα δ' ἀληθῆ, sc. τὰ κατεύγματα.

888. Δι' εὐωνύμων (sc. πλευρωμάτων) τετυμμένοι, *struck through their left sides*, i. e. through their heart. Before δημοσπλάγχων understand again διὰ.

892, 893. ἀντιφόνων * θανάτων ἀραί. Dindorf inserts ἐκ before θανάτων. Well. prefers αἰ: *Woe for the curses of death effected by mutual slaughter!*

894, 895. Διανταίαν . . . πεπλαγμένους. After διανταίαν understand πλαγάν, and construe, Λέγεις πλαγὰν διανταίαν πεπλαγμένους δόμοισι καὶ σώμασιν, *Thou speakest of a blow, piercing right through those struck in their houses and bodies*; i. e. thou art speaking of a blow, which not only deprived them of their inheritance, but also of their lives.

897, 898. Ἀραίφ . . . πότμῳ. διχόφρων πότμος = διχοφρο-

σύνης πότμος. Schütz, who compares above, v. 841, πατρόθεν εὐκαΐα φίτις. Translate, *and with the fate of discord, loaded with the curse (ἀραΐφ) from their father.*

902, 903. μενεΐ κτεάνα τ' ἐπιγόνους, *and their possessions will remain for their successors.* ἐπιγόνους does not mean descendants, for, according to the dramatists, Eteocles and Polyneikes died childless (comp. ἀτέκνους, above, v. 828), and with them, or rather their sisters, the house of Œdipus became extinct. Cfr. Soph. Antig. 593, νῦν γὰρ ἔσχατας ὑπὲρ ρίζας (i. e. τῆς Ἀντιγόνης) δὲ τέτατο φάος, etc., and Wunder's note. For the same reason, we cannot well understand the poet to refer to the Epigoni, or seven leaders in the second expedition against Thebes, for one of them was Thersander, son of Polyneikes.

904. Δι' ὧν, i. e. κτεάνων. — αἰνομόροις = δύσμοροις.

908, 909. Διαλλακτῆρι . . . φίλοις, *but the disorder* (i. e. the sword) *is not without blame from their friends.* φίλοις is the dative of the person from whom the blame arises. Comp. Jelf, § 589, Obs. 4, and 611, Obs. 1.

911. ὧδ' ἔχουσι, *thus they are (sese habent).*

912–914. Σιδαρόπλακτοι . . . λαχαί. τοὺς, i. e. αὐτούς. — Τάχ' ἂν τις εἴποι, *τινὲς; perhaps some one might ask, who?* — σιδαρόπλακτοι λαχαὶ τάφων πατρῶων are the allotted portions of their paternal tombs which they obtained by slaying each other. Blomf., on the contrary, says: "Verte σιδηρ. τάφ. λαχαί, *sepulcrorum sortitiones ferro factæ*, i. e. sepulcra ferro effossa."

915. We must here suppose the Chorus to hear the lamentations of Antigone and Ismene, which they raised in the palace when informed of the death of their brothers. — Δόμων, i. e. ἀπὸ τῶν δόμων. Instead of δόμων μάλ' ἀχὰν ἐς οὓς the Vulgate has δόμων μάλ' ἀχὼ ἐπ' αὐτούς, *over them*, i. e. Eteocles and Polyneikes.

916. αὐτόστονος, αὐτοπήμων, *sua mala gemens, sua mala habens.*

917. οὐ φιλογαθῆς (γηθίω), *not loving gayety.*

920. ἃ (i. e. φρήν) μυνύθει, *which pines away.* — τοῖνδε θνοῖν ἀνάκτοι, sc. ἐνεκα. Comp., however, our note to v. 145, above, and Jelf, § 481. 1.

922. Ὡς ἐρξάτην πολλὰ μὲν πολίτας, *that they wrought many evils to their fellow-citizens.* ἐρξάτην is 3 dual aor. 1 of ἔρδω, which governs a double accusative. Cfr. Hom. Il. iii. 35, δ με πρότερος κάκ' ἔοργε; Il. iii. 354; Æsch. Pers. 326, καὶ στρατὸς τοιοῦτος ἔρξας πολλὰ δὴ Μήδους κακά; Eum. 467.

927. Ἰὼ δυσαίων, *alas! wretched living.* This is a correction of Dind. for δυσδαίμων, which all the manuscripts and editors read.

928. Πρὸ πασῶν (sc. γυναικῶν), *above all women.* Comp. Jelf, § 619. γυναικῶν is in the text of the Vulgate.

935. Διατομαῖς, *dissectionibus.* "Hæreditatis scilicet, cum allusione etiam ad vulnera ferro inflicta; quod optime monet Butlerus." Blomf.

937. Νείκεος ἐν τελευτῇ, *at the end of their feud; viz.* when they slew each other. νεῖκος is the whole quarrel which divided the brothers, ἔρις, the fight in which they both fell.

939. Ζῳά, lit. *life*; here, *lifeblood.*

940. κάρτα δ' εἶσ' ὅμαιμοι, *and they are indeed of one blood.* They are not only ὅμαιμοι because descended from the same parents, but they are so also because their blood has mingled in the earth.

942. πόντιος, because the Chalybes lived on the coast of the Pontus Euxinus. Compare above, v. 728.

945. Ἀρης ἀράν. For similar examples of *paronomasia*, comp. Stanl. ad loc.

948. Διοσδότων ἀχέων, *of woes given by Zeus.* Thus, v. 626, διοςδότοις σκήπτροισι.

949, 950. Ὑπὸ δὲ σώματι . . . ἵσταται, *and under their body (enallage for bodies) there will be an unfathomable wealth*

of land. The two brothers had fought for the possession of the Theban territory, but, instead of obtaining it, were both slain; and now, says the Chorus with bitter irony, now in their graves they may satisfy their desire after land; for the depth of the earth under their bodies is immeasurable. Blomf. reads *χώματι* (*sub tumulo*) instead of *σώματι*.

951. *ἐπανάβισαντες*, *having caused to flourish, to abound.* Instead of the Vulg. *Πόνοισί γε δόμους*, Lachmann, Herm., and Dind. prefer *Πόνοισι γεγείαν*, *the race*.

953, 954. *αἰδ'* . . . *νόμον*, *these curses have shouted in triumph their shrill strain.*

955. *Τετραμμένους γένους* is genitive absolute.

956. *Ἔστακεν Ἄτας τροπαῖον*, *the trophy of Ate* (the goddess of mischief) *stands*. Ate has wrought her work by causing the brothers to slay each other.

961. In the following verses, Antigone's lamentations have more immediate reference to Polyneikes, whilst Ismene appears as the chief mourner of Eteocles.

963. *Μελεόπονος*, *wretched by evil deed.* — *Μελεοπαθής*, *wretched by suffering.*

965. *Προκείται κατακτάς*. This reading of the Vulgate is without sense. Hermann has corrected into *πρόκεισαι*, and Lachmann proposes: AN. *Πρόκεισαι*. 1Σ. *Κατακτάς*.

968. *πάνδυρτε*, poet. for *πανόδυρτε*. Blomf. reads *πανδάκρυτε*.

972. *Διπλᾶ*, i. e. *κακά*.

974. *Ἀχέων τοίων τάδ' ἐγγύθεν*. *τάδε* is used *δεικτικῶς* for *ἡμεῖς*, *we two*. The neuter is used for the feminine, as in Pers. 1, *τάδε μὲν Περσῶν . . . πιστά*, it stands for *ἡμεῖς*, *οἶδε πιστοὶ Περσῶν*. So also Eum. 487, *κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα*. — By *ἀχέων τοίων* the corpses of the two brothers exposed to view are meant. The following line expresses exactly the same thought in plainer terms.

976. *Πόντιά τ' Οἰδίου σκιά*. The poet supposed Œdipus dead at the time that the events of this tragedy took place.

977. ἡ μεγασθενὴς τις εἶ. The pronoun τις is added to the adjective μεγασθενὴς, in order to bring it more prominently forward. See Jelf, § 659. 4.

Well. assigns v. 978 to Antigone, and v. 979 to Ismene ; so also Blomfield.

979. ἐκ φυγᾶς, *after his exile, or returning from his exile.*

980. Οὐδ' ἔκθε' ὥς κατέκτανεν, *nor did he return, after he killed (him).* The use of ὥς in the sense of *postquam* is very common. Comp. Pers. 413, ὥς δὲ πλῆθος . . . ἤθροιστο ; eod. 454, etc.

981. Σωθείς, *after having been saved ; i. e. after having safely returned from exile.*

984. θμώνυμα, *agreeing with thy name ;* again an allusion to the name of Polyneikes.

985. Δίνυγα τριπάλτων πημάτων, *steeped in very vehement suffering.* τριπάλτων (from πάλλω, *vibrare*) means, literally, *three times shaken*, and is properly said of the lance, which, before it is hurled, is shaken to and fro in order to give it greater force. Similar is Eurip. Iph. in Taur., δίπαλτα πολεμίων ξίφη.

990. Σὺ τοίνυν οἶσθα διαπερῶν, *thou (Polyneikes) indeed understandest it, crossing over* (from Peloponnesus). I have followed Schütz ; the Scholiasts understand διαπερῶν of the crossing of Acheron, which is preferred by Blomf. and Dindorf.

992. Ἐπεὶ κατῆλθες ἐς πόλιν. These words are to be taken as a continuation of v. 990. In the same manner the following line, Δορός, κ. τ. λ., is closely connected with v. 991. By τῷδε in v. 993 we have, therefore, to understand Polyneikes, and by ἀντηρέτας Eteocles.

997. Δώμασι, *dativus commodi* depending on κακά in the preceding line. Comp. Jelf, § 602. 3.

1001. δαιμονῶντες. δαιμονῶν, *to be possessed.* Thus, Eurip. Phœn. 888, ὥς δαιμονῶντας κἀνατρέψοντας πόλιν.

1004. *πῆμα πατρὶ πάρευνον*, *woe, sleeping beside my father*. By *πῆμα* (sing. for plural) we have to understand the two brothers; Linw. refers it to Iokasta.

1005. *Δοκοῦντα καὶ δόξαντ'*, *that which has been decreed and now exists as law*. "*δοκοῦντα sunt ea quæ facienda esse censuit senatus, δόξαντα quæ decrevit.*" Schütz.

1006. *Δήμου προβούλοις*, *optimatibus populi, to the senate*. Spanheim ad Aristoph. *Nubes*, 1145, compares Josephus, Arch. iv. 3, § 1, ἀκολουθεῖν τοῖς προβούλοις ἀξιώσας, *jubens ut se primates populi sequerentur*.

1008. *γῆς φίλαις κατασκαφαῖς*. The *digging up of the ground* is called *dear* (to the dead), because the ancients believed that the shades of the dead could not obtain passage across the Acheron until their bodies were buried. Cfr. Virg. *Æn.* vi. 365; Horat. *Carm.* i. 28.

1010. *Ἰρῶν πατρώων δ' ὅσιος*, *undefiled as regards the sacred rites of his country*. On the genitive *ἰρῶν* joined to *ὅσιος*, in order to define its sense more exactly, comp. Matth. § 339. The Scholiast supplies, however, *ὑπέρ*, and explains, *ὑπὲρ ἱερῶν πατρώων ὁσιῶς μαχόμενος ἀπέθανεν ἀμέμπτως*. The construction is very uncertain.

1014. *Ἐξω βαλεῖν ἄθαπτον*. Thus, Eurip. *Phœn.* 1630, *ἐκβάλετ' ἄθαπτον τῆς δ' ὄρων ἕξω χθονός*.

1015. *ἀναστατήρα*, *eversor*. "Proprie, qui urbe capta, populum ἀναστατὸν ποιεῖ, i. e. sedes mutare cogit." Blomf. Gloss. ad Agam. 1198.

1019. *ἥρει πόλιν*, *he attempted to take the city*. On this use of the imperfect tense, expressing merely the attempt of the action implied in the verb, comp. Jelf, § 398. 2; Matth. § 497. c.

1020, 1021. *οὕτω . . . ἀτίμως*, *thus it is resolved, that he, having been dishonorably buried by the winged birds of prey*; i. e. having been devoured by them.

1022. *τυμβοχόρα χειρώματα*, *the grave-mound raised by the hand*. Absurd is the Scholiast's explanation: *θύματα ἐπὶ τοῖς νεκροῖς διὰ χειρῶν ἐργαζόμενα τῷ τύμβῳ τοῦ νεκροῦ*.

1024. Ἄτιμον . . . ἐκφορᾶς, *not honored by burial*. The word ἐκφορά is used in the same sense in Choeph. 430, δαΐταις ἐν ἐκφοραῖς; Eurip. Alc. 434, etc. On the *genitive* ἐκφορᾶς, see Jelf, § 529, Obs. 2 and 3. Compare also Soph. Ant. 21, οὐ γὰρ τάφου . . . Κρίων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσαι ἔχει.

1025. τῷδε Καθμείων τέλει, *to this body of magistrates*, referring to δήμου προβούλοις in v. 1006, above. If we, however, read, with Blomf., τῷγε Καθμείων τέλει, it stands for τοῖς γε ἐν τέλει οὔσι, and has no direct reference to v. 1006.

1027. Ἦν μή τις . . . θέλῃ, *even if nobody else should be willing* (although I hope there will be some); for this is expressed by the subjunctive. Comp. Jelf, § 851.

1028. κὰνὰ κίνδυνον βαλῶ θάψας ἀδελφόν, *I will run the risk and bury my brother*. The attraction in this passage is explained by Kühner: "θάψασα is attracted from its construction after βαλῶ with ἐμαυτήν understood, to the nominative ἐγώ implied therein." Comp. Jelf, § 689, Obs. Blomf. rejects the Vulgate, and reads, with Porson, κάμει κινδύνῳ βαλῶ.

1031. Δεινὸν τὸ κοινὸν σπλάγχχνον. Similar is Prom. 39, τὸ συγγενές τοι δεινόν, as quoted by Stanley.

1033. Τοιγὰρ . . . ψυχῇ. Instead of κακῶ read κακῶν, and after ἄκοντι understand Πολυνείκει, and translate, *Therefore, O soul, willing with him unwilling, living with him dead, in sisterly spirit, share his woes*. The woes of Polyneikes, which he unwillingly endures, are his death; Antigone, therefore, exhorts her soul willingly to expose herself to the danger of joining her brother in his woes, viz. death. On the construction of κοινῶναι, comp. Jelf, § 588. 3 and § 535.

1036. πάσονται (from πατίομαι), *shall devour*. Another reading is σπάσονται, *shall tear in pieces*, which is supported by other passages in the dramatists; e. g. Eurip. Bacch. 339, etc. — μὴ δοκησάτω τινί, *let no one think so*. Thus, Prom. 332, μηδέ σοι μελησάτω.

1038. τῷδε construe with κόλπῳ. The object after φέρουσα is τάφον καὶ κατασκαφάς, understood from the preceding verse.

1040. μηδὲ τῷ (i. e. τινὶ) δόξῃ πάλιν, *let no one think to the contrary.*

1042. μὴ βιάεσθαι τόδε. βιάεσθαί τινα τί, *to do any thing in opposition to some one.*

1045. Τράχυν', *make it, i. e. call it severe.* Schol. A., λέγε πολλάκις ὅτι τραχὺς ἔστιν ὁ δῆμος.

1047. Ἦδη . . . θεοῖς, *already he is dishonored by the gods.* — τὰ τοῦδε is the same as οὗτος, and οὐ διατετμήναι stands for ἡτετμήναι. Dind. thinks the verse corrupt; Well. puts a mark of interrogation after it, and translates, "Num jam a Diis hic dehonestatus est"; and this is preferred by Linwood, as οὗ in the following line seems to answer to a preceding question. We may, however, translate οὗ in v. 1048 by *not so*; in this case, the sense of the line will be, *Not so, what you say is not true*; he was not dishonored by the gods, at least not before he had exposed his country to this danger.

1049. Παθὼν κακῶς. ὑπὸ τοῦ Ἑτεοκλείους. Schol.

1051. Ἐρις περαίνει, κ. τ. λ., *Strife is the last of gods to finish a dispute*; i. e. every dispute of words will finally end in contention. Blomf. has inclosed this verse within brackets, partly on account of its proverbial character, partly because the dialogue has so far been carried on in single lines, and it is unlikely that in this instance two lines should be assigned to Antigone.

1053. Ἄλλ' αὐτόβουλος (sc. ὦν) ἴσθ', *Well, being self-willed, be it.* Thus, Soph. Œd. Col. 1210, σῶς ἴσθ'; Eurip. Heracl. πασῶν γυναικῶν ἴσθι τιμωτάτη, sc. οὔσα. Comp. Valckenaer ad Eurip. Hippol. 304; Matth. § 549. 6, § 3, and Jelf, § 682. 3.

1054. μεγάλαινοι, *haughty in triumph.* Comp. above, v. 953.

1055. *Κῆρες Ἐρινύες, the destructive Furies.* The Furies of Œdipus were properly called *Κῆρες*, because they caused the violent death of his two sons. Comp. Götting ad Hes. Theog. 217; Scut. Her. 249.

1056. *πρίμνοθεν.* Read *πρίμνοθεν*, and comp. above, v. 71.

1057. *τί πάθω; What shall I suffer?* The aorist subjunctive is in such questions very frequently used with the force of the future indicative. Cfr. Eurip. Hec. 614; Suppl. 257; and especially Soph. Trach 959 (Wunder), *τί πάθω; τί δὲ μήσομαι;* where the Schol. explains, *μήσομαι· τί τεχνάσομαι ὅπως σωθείης;* See also Blomf. ad Pers. 909 and Choeph. 82.

1058. *Πῶς τολμήσω; How shall I have the heart?*

1065. *Εἰσι.* Schol., *εἰς Ἄιδου πορεύεται.* — *Τίς ἂν ταῦτα πίθοιτο; Who would obey such injunctions?* lit. Who would be persuaded as to such things?

1066. The Chorus now divide themselves into two parts; one half resolve to assist Antigone in the burial of Polyneikes, whilst the other half consider it their duty to be obedient to the decree of the people. — *Δράτω τι πόλις καὶ μὴ δράτω* (sc. *κακόν τι*). *δρᾶν*, like *ἔρδειν* (comp. above, v. 922), governs a double accusative. Cfr. Jelf, § 583. 61.

1068. *Ἡμεῖς μὲν αἶδε, we here on this side.*

1070 – 1072. *Καὶ γὰρ γενεᾷ . . . δίκαια, For, indeed, this grief is common to this race* (i. e. both brothers, as sons of Œdipus, have equal claims on our mourning), *and the state sanctions justice differently at different times* (i. e. varies in her maxims of justice).

1073. *ἅμα τῷδε* (τῷ Ἑρεοκλεῖ), sc. *ἡμεν*.

1075. *Μετὰ γὰρ μάκαρας* (i. e. τοὺς θεοὺς), *for next to the blessed gods.* *μάκαρες* is often used for *θεοί*. Comp. Eurip. Hec. 644, *κρίνει τρισσὰς μακάρων παῖδας ἀνὴρ βούτας*; Fragm. 967; Dind. 12, *τίνα δεῖ μακάρων ἐκθυσσάμενους*, etc.

1076. *ἤρξε πάλιν μὴ ἵνατραπήναι, he protected the city*

from being destroyed. ἱρύειν is used in the sense of φυλάττειν.

1078. ἀλλοδαπῶν κύματι φωτῶν, *by the wave of foreign men.* Comp. above, v. 64, βοᾷ γὰρ κῦμα χερσαίου στρατοῦ; v. 80, ῥεῖ πολὺς ὄδε λεώς; v. 114, κῦμα δοχμολόφων ἀνδρῶν; and our note to v. 758.

METRICAL KEY.

1-77. = $\bar{\text{I}}$ \cup — , = $\bar{\text{I}}$ \cup — , = $\bar{\text{I}}$ \cup — . Iamb. trim.
acatalect.

78. $\bar{\text{I}}$ — , \cup $\underline{\underline{\text{I}}}$ $\underline{\underline{\text{I}}}$ \cup — . Spondeus et dochmius.

79-86. \cup $\underline{\underline{\text{I}}}$ $\underline{\underline{\text{I}}}$ \cup — , \cup $\underline{\underline{\text{I}}}$ $\underline{\underline{\text{I}}}$ \cup — . Dochm. dim.

87-93. Versus dochmiaci asynart.

95. \cup $\underline{\underline{\text{I}}}$ $\bar{\text{I}}$ \cup — \cup $\underline{\underline{\text{I}}}$ $\underline{\underline{\text{I}}}$ \cup — , $\bar{\text{I}}$ \cup — . Dochm.
dim. cum cretico.

96. \cup $\bar{\text{I}}$, \cup $\underline{\underline{\text{I}}}$ $\bar{\text{I}}$ \cup — , \cup $\bar{\text{I}}$ $\bar{\text{I}}$ \cup — . Dochm. dim.
cum iambo præmisso.

97. Dochm. dim.

100. = $\bar{\text{I}}$ \cup — , = $\bar{\text{I}}$ \cup — , = $\bar{\text{I}}$ \cup — . Iamb. trim.
acatalect.

101. \cup $\bar{\text{I}}$ $\bar{\text{I}}$ \cup — . Dochmius.

102. Dochm. dim.

103. = $\bar{\text{I}}$ \cup — , \cup $\underline{\underline{\text{I}}}$ \cup — , \cup $\bar{\text{I}}$ \cup — . Iamb. trim.
acatalect.

105. \cup $\bar{\text{I}}$ — , \cup $\bar{\text{I}}$ — , \cup $\bar{\text{I}}$ — , \cup $\bar{\text{I}}$ — , \cup $\bar{\text{I}}$ — . Bac-
chius.

106. — $\bar{\text{I}}$ \cup — — , — \cup \cup \cup \cup \cup \cup — . Iambico-
dochm.

107. $\bar{\text{I}}$ \cup — , \cup $\bar{\text{I}}$ — \cup — . Cretico-dochm.

108-116. Dochm. monometri et dimetri.

117. $\bar{\text{I}}$ \cup — , \cup $\bar{\text{I}}$ \cup — , \cup $\bar{\text{I}}$ — . Iamb.

120. $\bar{\cup} \bar{\cup} - \cup, \cup \bar{\cup} - -$. Antispast.
 121. $\bar{\cup} \bar{\cup} \bar{\cup} - , \cup \bar{\cup} \bar{\cup} -$. Dochm. dim.
 122. Idem.
 123. Antispast (= 120).
 124. Dochm. dim.
 125. Idem.
 126. Antispast (= 120).
 127. Dochm. dim.
 130. Idem.
 131. $\bar{\cup} \bar{\cup} - \cup -$. Dochm. monom.
 132. Antispast (= 120).
 133. Dochm. dim.
 135. Idem.
 136. $\bar{\cup} \bar{\cup} - , \bar{\cup} \bar{\cup} - , \bar{\cup} - \bar{\cup}$. Iamb. trim. cata-
 lect.
 140. Antispast.
 141. Dochm. dim.
 142. Idem.
 143. Antispast.
 145. Dochm. dim.
 146. Idem.
 147. $\bar{\cup} \bar{\cup}, \bar{\cup} \bar{\cup} \bar{\cup} - , \bar{\cup} \bar{\cup} -$. Choriamb.
 148. $\bar{\cup} \bar{\cup} - \bar{\cup} - -$. Ithyphall.
 150. Dochm. monom.
 151. Dochm. dim.
 152. $\bar{\cup} \bar{\cup} \bar{\cup} \bar{\cup} -$. Dactyl.
 153. Dochm. dim.
 154. Dochm. monom.
 155-158. Dochm. dim.
 159. $\bar{\cup} \bar{\cup} \bar{\cup} \bar{\cup} -$. Dactyl.
 160. Dochm. dim.
 161. Dochm. trimeter (καὶ Διόθεν * * * * πολεμόκραντον,
 κ. τ. λ.).
 162. Dochm. dim.
 165. $\bar{\cup} \bar{\cup} \bar{\cup}, \bar{\cup} \bar{\cup} \bar{\cup} - \bar{\cup} -$. Pæan et dochmius.

166. $\cup \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Iambo-creticus.
 167. $\cup \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Iambo-creticus.
 168. $\underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \cup \text{ } \text{---}$. Cretici.
 169. $\cup \text{ } \underline{\cup} \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Dochm. cum cretico.
 170. $\underline{\cup} \text{ } \cup \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Cretici.
 171. Dochm. dim.
 172. Dochm. monom.
 173. $\cup \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Iambico-creticus.
 175. $\cup \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Iambico-creticus.
 176. $\underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \cup \text{ } \text{---}$. Creticus.
 177. $\cup \text{ } \text{---} \text{ } \cup \text{ } \text{---}, \text{ } \cup \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Iamb. dim. acatalect.
 178. $\underline{\cup} \text{ } \cup \text{ } \text{---} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Troch. dim. catalect.
 180. $\cup \text{ } \underline{\cup} \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \cup \text{ } \underline{\cup} \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Dochm. dim.
 181. $\text{---} \underline{\cup} \text{ } \underline{\cup} \text{ } \underline{\cup} \text{ } \text{---}$. Dochm. monom.
 182-202. Iamb. trim. acatalect.
 203. Dochm. dim.
 204. Idem.
 205. Idem.
 206. $\underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \cup \text{ } \underline{\cup} \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Cretic. dim. cum dochmio.
 207. $\cup \text{ } \underline{\underline{\cup}} \text{ } \underline{\underline{\cup}} \text{ } \cup \text{ } \text{---}, \text{ } \cup \text{ } \text{---} \text{ } \cup \text{ } \text{---} \text{ } \cup \text{ } \text{---}$. Antispast.
 208-210. Iamb. trim. acatalect.
 211-215 = 203-207.
 216-218. Iamb. trim. acatalect.
 219-221. $\cup \text{ } \underline{\underline{\cup}} \text{ } \underline{\underline{\cup}} \text{ } \cup \text{ } \text{---}, \text{ } \text{---} \underline{\underline{\cup}} \text{ } \underline{\underline{\cup}} \text{ } \cup \text{ } \text{---}$. Dochm. dim.
 222. $\underline{\cup} \text{ } \cup \text{ } \cup \text{ } \text{---}, \text{ } \cup \text{ } \underline{\cup} \text{ } \underline{\cup} \text{ } \cup \text{ } \text{---}$. Dact. et dochmius.
 223-225. Iamb. trim. acatalect.
 226-229 = 219-222.
 230-232. Iamb. trim. acatalect.
 233. Dochm. dim.
 234. Idem.
 235. $\underline{\cup} \text{ } \cup \text{ } \text{---}, \text{ } \cup \text{ } \underline{\underline{\cup}} \text{ } \underline{\underline{\cup}} \text{ } \cup \text{ } \text{---}$. Troch. et dochm. .
 236-238. Iamb. trim. acatalect.
 239-241 = 233-235.
 242-286. Iamb. trim. acatalect.

287. $\cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } , \text{ } \underline{\text{ }} \cup \text{ } \text{ } , \text{ } \underline{\text{ }} \cup \text{ } \text{ } .$ Iambico-creticus.
 288. $\underline{\text{ }} \cup \text{ } \text{ } \underline{\text{ }} \cup \text{ } \text{ } \text{ } .$ Ithyphall.
 289. $\cup \text{ } \underline{\text{ }} \text{ } \cup , \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } .$ Antispast.
 290. $\cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \text{ } .$ Iambico-creticus.
 291. Idem.
 292. $\cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \text{ } .$ Iambico-creticus.
 293. $\underline{\text{ }} \cup \text{ } \text{ } \cup \text{ } \underline{\text{ }} \text{ } .$ Ithyphall.
 295. $\underline{\text{ }} \text{ } , \underline{\text{ }} \cup \text{ } \cup , \underline{\text{ }} \text{ } .$ Dactyl.
 296. Idem.
 297. Idem.
 298. Idem.
 299. $\cup \text{ } \underline{\text{ }} , \underline{\text{ }} \cup \text{ } \text{ } , \underline{\text{ }} \text{ } .$ Dactyl.
 300. $\underline{\text{ }} \cup \text{ } , \underline{\text{ }} \cup \text{ } \cup \text{ } \text{ } .$ Dactyl.
 301. $\underline{\text{ }} \cup \text{ } \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \text{ } \text{ } .$ Duo choriambi.
 302. $\cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \text{ } .$ Dipodia iamb. cum cretico.
 303. $\underline{\text{ }} \cup \text{ } \text{ } \text{ } , \cup \text{ } \underline{\text{ }} \text{ } .$ Choriamb.
 304-320 = 287-303.
 321-324. $\underline{\text{ }} \text{ } , \underline{\text{ }} \cup \text{ } \cup \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \cup \text{ } \text{ } .$ Choriamb. cum basi bisyllaba.
 325. $\underline{\text{ }} \cup \text{ } \text{ } \text{ } , \text{ } \underline{\text{ }} \text{ } .$ Clausula choriamb.
 326. $\text{ } \text{ } \text{ } \text{ } \text{ } , \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } \text{ } .$ Antispast.
 327. $\cup \text{ } \underline{\text{ }} \text{ } , \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } \text{ } .$ Iamb. (*νέας* per synizesis).
 328. $\underline{\text{ }} \text{ } , \underline{\text{ }} \cup \text{ } \cup \text{ } \text{ } .$ Choriamb. cum basi bisyllaba.
 329. $\cup \text{ } \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } \text{ } \text{ } .$ Choriamb.
 330. $\cup \text{ } \underline{\text{ }} \text{ } , \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } \text{ } \text{ } .$ Iamb.
 331. $\cup \text{ } \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } \text{ } \text{ } , \underline{\text{ }} \cup \text{ } \text{ } \text{ } .$ Choriamb. cum basi trisyllaba.
 332. $\text{ } \text{ } \text{ } \text{ } \text{ } , \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } \text{ } .$ Antispast.
 333-344 = 321-332.
 345, 346. $\cup \text{ } \text{ } \text{ } \text{ } \text{ } , \cup \text{ } \text{ } \underline{\text{ }} \underline{\text{ }} \text{ } \text{ } , \underline{\text{ }} \text{ } \text{ } .$ Dochm. cum molosso.
 347. Dochm. dim. (*πρὸς ἀνδρὸς δ' ἀνὴρ * δορὶ μαίνεσθαι*).
 348. $\underline{\text{ }} \text{ } , \underline{\text{ }} \cup \text{ } \cup , \underline{\text{ }} \text{ } .$ Dactyl.
 349. $\underline{\text{ }} \cup \text{ } \cup \text{ } \underline{\text{ }} \cup \text{ } \text{ } .$ Dactyl.

350. $\bar{\cup} \cup \cup \cup$, $\cup \cup \cup$. Clausula choriamb.
 351. $\bar{\cup} \cup \cup \cup$, $\bar{\cup} \cup \cup \cup$, $\bar{\cup} \cup \cup$. Troch. trim. catalect.
 352. $\bar{\cup} \cup \cup \cup$, $\bar{\cup} \cup \cup \cup$. Troch. dim. acatalect.
 353. $\bar{\cup} \cup \cup \cup$, $\bar{\cup} \cup \cup$. Troch. dim. catalect.
 354. Idem.
 355. $\bar{\cup} \cup \cup \cup$, $\bar{\cup} \cup \cup \cup$, $\bar{\cup} \cup \cup$. Troch. trim. catalect.
 356. $\cup \bar{\cup} \cup \cup$, $\cup \bar{\cup} \cup \cup \cup \cup$. Antispast.
 357-368 = 345-356.
 369-416. Iamb. trim. acatalect.
 417-419. Dochm. dim.
 420. $\cup \bar{\cup} \cup \cup$, $\cup \bar{\cup} \cup \cup$. Iamb. dim.
 421. $\cup \cup \cup \bar{\cup} \cup \cup \cup$. Ithyphall.
 422-451. Iamb. trim. acatalect.
 452-456 = 417-421.
 457-480. Iamb. trim. acatalect.
 481. $\cup \bar{\cup} \cup \cup$, $\cup \cup \bar{\cup} \cup \cup \cup \cup$. Iamb.
 482. Dochm. dim.
 483. Idem.
 484. $\bar{\cup} \cup \cup$, $\bar{\cup} \cup \cup$, $\bar{\cup} \cup$. Dactyl.
 485. $\bar{\cup} \cup \cup$, $\bar{\cup} \cup \cup \cup$, $\cup \cup \cup$. Dactylus cum clausula choriamb.
 486-520. Iamb. trim. acatalect.
 521-525 = 481-485.
 526-562. Iamb. trim. acatalect.
 563. Dochm. dim.
 564. Idem.
 565. $\cup \bar{\cup} \bar{\cup} \cup$, $\cup \bar{\cup} \cup \cup \cup \cup$. Antispast.
 566. $\cup \bar{\cup} \cup \cup \cup \cup$, $\bar{\cup} \cup \cup \cup \cup \cup$. Dochmius cum penthem. trochaico.
 567. $\bar{\cup} \cup \cup \cup$, $\cup \cup \cup$. Clausula choriamb.
 568-625. Iamb. trim. acatalect.
 626-630 = 563-567.
 631-685. Iamb. trim. acatalect.

- [illegible]

877. $\cup \cup \perp - \perp \cup \cup \perp \cup \cup -$. Anapæst. dim. acatalect.

878. - $\frac{1}{2}$ - - $\frac{1}{2}$ - - $\frac{1}{2}$ -. Anapæst. dim. catalect.

$$880 - 885 = 874 - 876.$$

886. $\frac{1}{-}$ $\frac{-}{-}$ $\frac{-}{-}$ $\frac{-}{-}$ $\frac{1}{-}$ $\frac{-}{-}$ $\frac{-}{-}$ $\frac{-}{-}$ $\frac{-}{-}$ $\frac{-}{-}$. **Choriamb.**

887. Choriamb. dim. hypercatalect.

888-889 (Δι' ἐωνύμων πότμῃ) = 900-910.

900. $\sim \frac{1}{2} \sim, \sim \frac{1}{2} \sim \sim \sim$. Iamb.

901. ♩ — — — , ♩ — — — . Iambico-troch.

902. Idem.

903. $\sim \frac{1}{2} \frac{1}{2} \sim -$. Dochm.

904. $\sim \frac{1}{2}, \frac{1}{2} \sim \sim -$. Choriamb.

905. Idem.

906. $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$, $\frac{1}{2}$ $\frac{1}{2}$, Choriamb.

907. $\vee \frac{1}{2} - - , \vee \frac{1}{2} \vee - \vee -$. Antispast.

908. $\frac{1}{2} = -$; $\frac{1}{2} = -$. Troch.

909. $\sim \frac{1}{-} - , \frac{1}{-} \sim -$. Amphibrach. cum cretico.

910. ('Αμεφία . . . "Αρης.) ~ ˘ ~ ~ ~ , ~ ˉ ~ ~ ~ .
Iamb.

911. $\sim \frac{1}{2} \sim - - , \sim 4 \sim - -$. Iamb.

912. *Idem.*

913. $\sim \frac{1}{2} \sim - , \frac{1}{2} \sim -$. Iambico-troch.

914. *Idem.*

915. ♀ $\frac{1}{2}$ ♀ - -, ♀ $\frac{1}{2}$ ♀ - -, Iamb.

916. $\frac{1}{-}$ —, $\frac{1}{-}$ ~ ~ —, $\frac{1}{-}$ ~ ~ —, ~ — —. **Choriamb.**

917-921. Octo choriambi cum catalexi.

$$922 - 931 = 911 - 921.$$

932. $\cong \frac{1}{2} \cup - -, \cup \frac{1}{2} \cup - \cup -$. Iamb.

935. $\downarrow \sim \sim -$, $\frac{1}{2} \sim -$. Duo cretici.

936. $\cup \cup \cup, \frac{1}{2} \cup \cup _.$ Trochaico-dactylicus.

937. — — — — —. Clausula choriamb.

938. $\cup \perp - - , \cup \perp \cup - -$. Antispast.

939. $\cup \perp \underline{\underline{\cup}} \cup -$. Dochmius.

940. $\cup \perp _ _$, $\cup \perp \cup _ _$. Antispast.

941. $\cup \quad \underline{\quad} \quad \cup \quad \underline{\quad}, \quad \underline{\quad} \quad \cup \quad \underline{\quad}$. Iambico-troch.

942. $\bar{\cup} \text{ } \underline{\cup}$ — — , $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb.
 943. Idem.
 945. $\bar{\cup} \text{ } \underline{\cup}$ — — , $\bar{\cup} \text{ } \underline{\cup}$ — — . Iambico-troch.
 946. $\bar{\cup} \text{ } \underline{\cup}$ — — , $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb.
 947-960 = 934-946.
 961. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb.
 962. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 963. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 964. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 965. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb.
 966. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Troch. trim. catalect.
 967. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 968. Idem.
 969. Idem.
 970. $\bar{\cup} \text{ } \underline{\cup}$ $\bar{\cup} \text{ } \underline{\cup}$ — — . Dochm.
 971. $\bar{\cup} \text{ } \underline{\cup}$ $\bar{\cup} \text{ } \underline{\cup}$ — — . Dochm.
 972. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 973. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Idem.
 974. — — — — — — — — . Iambico-troch.
 975. Antispast. trim. brachycatalect.
 976. $\bar{\cup} \text{ } \underline{\cup}$ — — — — — — . Choriamb.
 977. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. trim. acatalect.
 978. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Troch. trim. catalect.
 979. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 980. Idem.
 981. Idem.
 982 = 961.
 983. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 984. — — — — — — — — (?)
 985. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — (media in δούρα corripitur).
 Iamb. dim. acatalect.
 986. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.
 987-989 = 975-977.
 990. $\bar{\cup} \text{ } \underline{\cup}$ — — $\bar{\cup} \text{ } \underline{\cup}$ — — . Iamb. dim. acatalect.

- THE END.**







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